

THE LIFE TO COME

REV. WM P. LEWIS, D.D.

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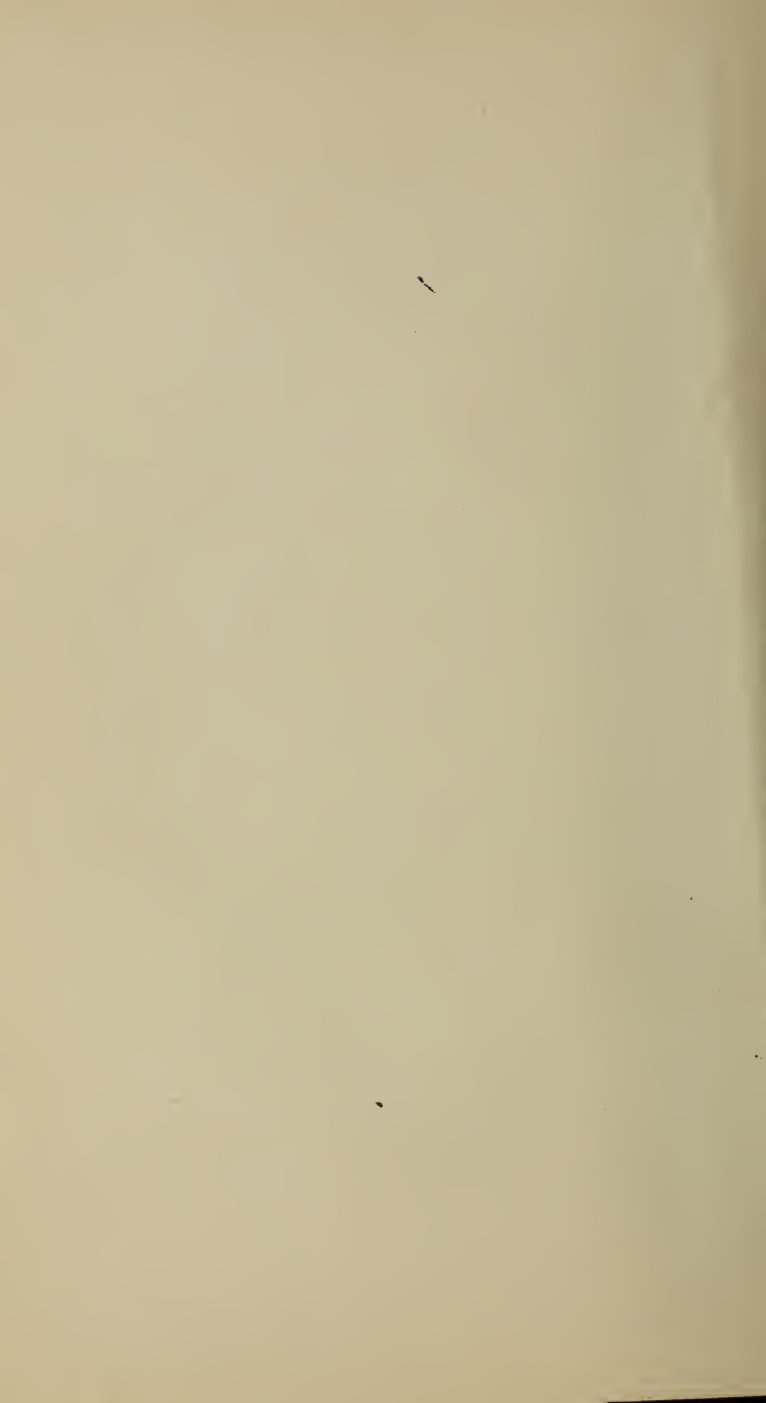
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THE LIFE TO COME.

BY

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THE REVEREND WILLIAM P. LEWIS, D.D.,

Presbyter of the Diocese of Pennsylvania,



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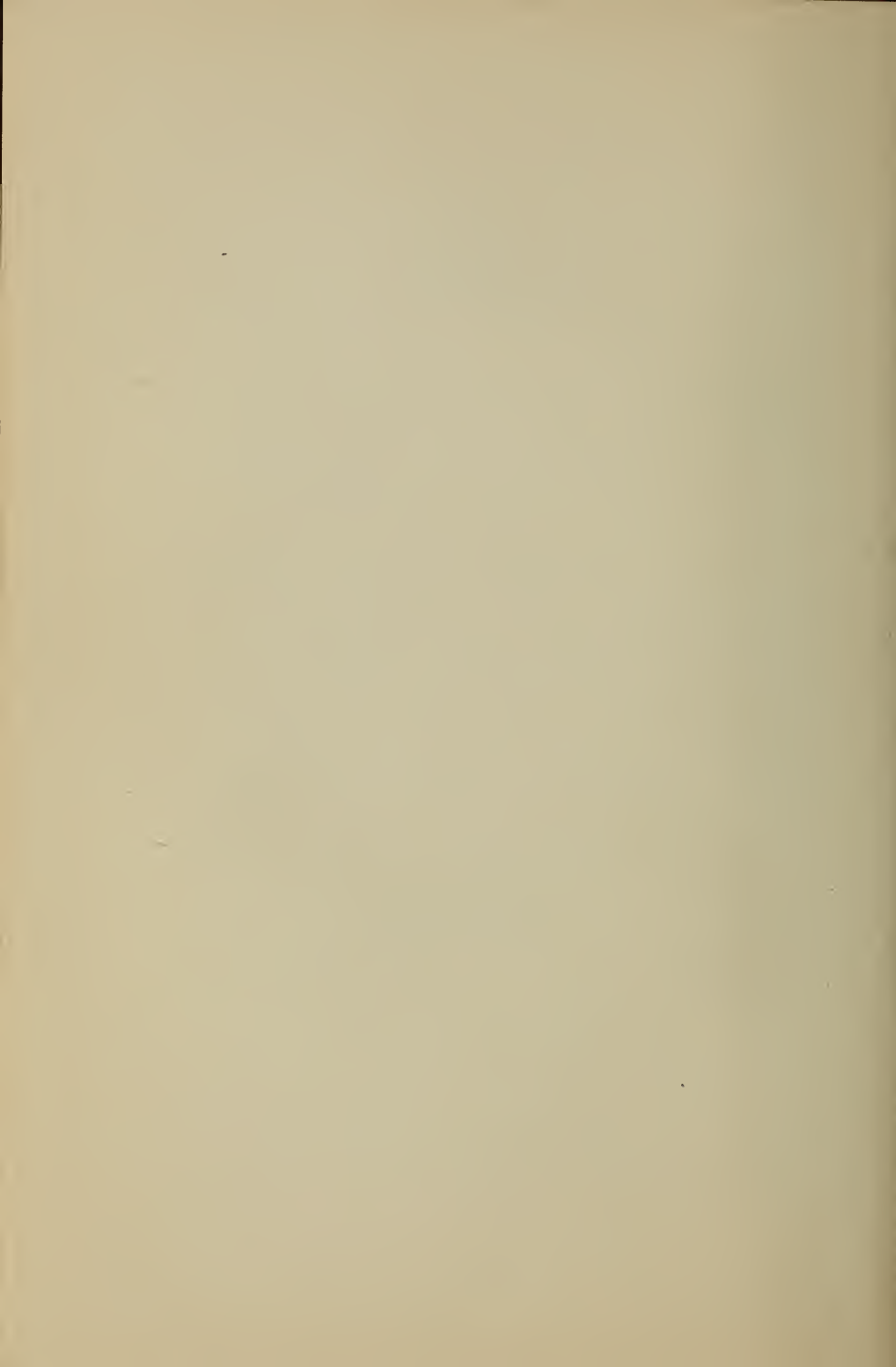
READER

KINDLY remember that this little Book, which you can read through in two hours, has taken the author a lifetime to write.

He may be criticised for the frequency of quotations. They are the result of study and discrimination, and have cost almost as much labor as the same amount of original matter would have done. Judicious quotation is a sort of secondary composition.

His effort is, to *help you to think*: not to do your thinking for you.

He may be asked, "Why write on a subject on which so much has been already said?" His answer is: Because he has something to say, which he is not aware that anyone else has said. But for this, he would not have written at all.



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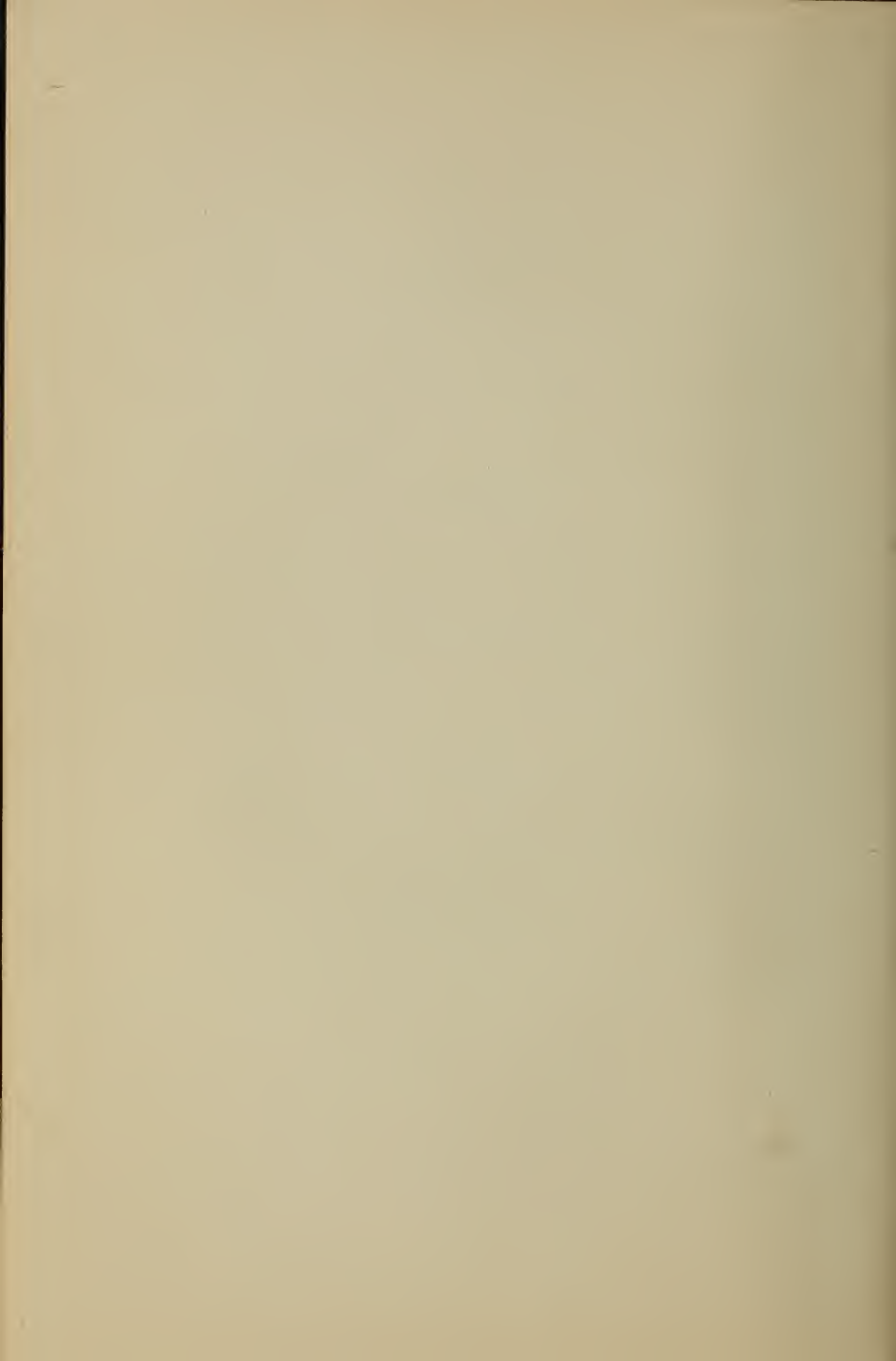
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THE LIFE TO COME.

CHAPTER I.

THE CASE STATED.

In the Reminiscences of Bishop Clark, we read as follows: "I once told the Rev. Horace Bushnell I thought of preaching on a topic, which, forty years ago, we had not learned to handle as intelligently as we do now; and I shall never forget how he brought down his hand, and said, "I would not preach on that Subject for Ten Thousand Dollars." Not that he was afraid to do it; but he thought the time had not come, for its thorough ventilation: and if he once threw open the doors of his mind, it must be to let the wind circulate freely." The Bishop does not tell us what the subject was; but when we reflect that it was just about the time of Maurice's expulsion from King's College, when this conversation took place, is it unlikely that the subject which the great Congregationalist Divine refused to touch, was,—the Future of Sin?

Not more truly could the Jews say, "Forty and six years was this Temple in building," than I can say, Thirty years has this Book been in writing. For years, this topic has appeared to me the most

momentous of what is dryly called, "Systematic divinity." It comes up at many a funeral. It touches the fate of multitudes departed this life, who are far dearer to the survivors than life itself. It is raised by the news of every sudden, accidental, wholesale death. Fathers, mothers, brothers, sisters, husbands, wives, are comforted, or depressed according to the way in which it is treated. Can we help inquiring—"What do we know about it? What has God said about it? Or (what is equally important), What has He *not* said about it?" For ignorance is negative knowledge.

A half century ago, the positions generally held as necessary to orthodoxy were these: 1. That all the saving work of God upon human souls, ceased with this life. 2. That the souls of those who died unsaved were doomed at the moment of death to everlasting punishment, meaning by that endless penal torment, whether actively inflicted by God, or arising out of the man's own self. The Protestant theology held, and it was the doctrine of the Book of Homilies of the English Reformation, as I shall hereafter notice, that such souls went "straight to Hell," that is, to endless torture. This view was afterwards modified, so as to hold that these lost souls were detained in Hades, the unseen world, "the place of departed spirits," till the Day of Judgment; but in a different part of that place

from the souls of the righteous. At the last day they are to be brought up to receive the sentence of Endless Condemnation; a sentence, however, which was potentially passed at death. The fate of every man was stereotyped at that hour.

Now these tenets which, although expressing the "popular" (!) theology, have been, as will be shown, challenged by a long line of deep thinkers in the Church, whose orthodoxy has never been attacked, have been seriously and increasingly questioned during the last fifty years. These are some of the grounds:

1. They are not contained in the Nicene Creed, and "that which is commonly called the Apostles' Creed," which, according to Article VIII, of the 39, ought thoroughly to be received and believed.* The Statute 1 Eliz. I: Sec. 36, enacts that "only that shall be adjudged to be heresie, which shall have heretofore been determined, ordered and adjudged to be heresie by the authority of the Canonical Scriptures, or by the first *four General Councils*, or any of them, or by any other General Council, wherein the same was declared heresie by the express and plain words, of the said Canonical Scriptures; or such as shall hereafter be ordered, judged or determined to

* Of course, in the corresponding article of the Church of England the Athanasian Creed is added. The difference is of little consequence, since by the common consent of English Theologians of the present day, the damnatory clauses are explained away. They have saved charity at the expense of logic.

be heresie, by the High Court of Parliament of this Realm, with the assent of the Clergy in their Convocation."

This Declaration of Faith, we have inherited from the Mother Church, and it has never been altered.* By "the Authority of the Canonical Scriptures" is not meant the interpretation which any one man may please to put upon them; but an official interpretation. The Lambeth Conference might have put such meaning upon them. Although not Ecumenical, it would be binding on the Anglican Communion.

The first four General Councils are entirely silent upon the subject. No other General Council has declared the denial of the above positions to be heresy, by the express and plain words of the said Canonical Scriptures, that is, by citing in words, the passages of Scripture which uphold them.† And the "Articles

* The Preface to the Prayer Book says "this Church is far from intending to depart from the Church of England, in any essential point, of doctrine, discipline or worship, or further than local circumstances require. Local circumstances, indeed, required to drop the provisions relating to Parliament and Convocation; but we should be departing from the Church of England, in an essential point of doctrine if we altered the test of 'heresie.'"

† In regard to the silence of the General Councils, I would quote the words of the Rev. H. H. Jeaffreson, in his essay on the Teaching of Origen, and his supposed condemnation by the Fifth General Council. (553). It is appended to "Our Catholic Inheritance in the Larger Hope," by the Rev. Alfred Gurney (p. 79). "I would entreat my readers to consider the significance of this silence of the Church's Councils. The doctrine of Restitution was pressed upon the Church's notice all through the period of the General Councils;—pressed upon it in a crude and extreme form, for so I must describe the doctrine of Origen—pressed upon it from many sides, and by theologians of eminence, and yet the Church (whom we believe to be the organ of the Holy Spirit), was restrained

agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the year 1562," are entirely silent on the subject. Nor is this all. An article which had been passed at a previous Convocation, condemning the tenet, that "all men shall be saved at the length," was omitted in this final Revision. And no utterance of the Anglo-American Church, has disturbed the subject.

Whatever may have been the drift of thought, *that* does not make it Church doctrine. Men take up certain views, simply because those before them held, and those around them hold, those views. There is, and always has been a strong tendency with some Theologians, and with Parties in the Church, to harden *opinion*, into *dogma*, and then to insist upon the reception of that dogma, as a test of orthodoxy. This tendency needs to be carefully watched. It is pretty sure to succeed partially, and for a time, in spite of all watching: and the result

from any condemnation of that doctrine. The Silence of the Holy Ghost is no less venerable than His Speech. We must be as jealous against addition to His teaching, as against diminutions from it. It is mere rationalism to say that a doctrine of such moment must have been decided. God, who was pleased to leave for centuries unrevealed, His Own Tri-unity, His Method of Redemption, His Merciful designs for the heathen, may not improbably have left His Church without a doctrine *de fide*, upon the future of the lost. His method seems to have been, not to define every possible doctrine; but to lay down certain ruling truths, by the help of which the Church and her children, should be guided in their further inquiries; where the Church has been silent it may be our duty to be silent too; it cannot be our duty, to erect our own conclusions, however probable, into articles of faith."

is dangerous—He is as much a Defender of the Faith, who *resists* this tendency as he who champions Articles which are *de fidè*. The consensus of opinion is often worth nothing more than the consensus of the copies of a printed book. They have all been struck off from the same types.

2. It is urged, that there are multitudes, and many of them, by no means to be found among the outcast and degraded, who have never had, in this life, what can be fairly called, a "probation." You might as well talk of the probation of a student, under an examination which is to determine his whole career, who has been deprived of the use of books, has wretched stationery, is suffering from a splitting headache, has had incompetent teachers, and must write his answers in the midst of a distracting din.

3. This theory reduces the state between death and resurrection, in which the great, and in every generation, increasing majority of the human race is to be found (if, in classical times *abijt ad plures* was the description of one who had just died, how much truer is it now) to a vast region of inertia and laziness, when there is neither employment nor improvement. On the contrary, it is natural to suppose, that it is a sphere of intense activity, where the work of the ministry, begun on Earth, shall go on, free from the obstacles, which impeded

it here. Imagine S. Paul whiling away his time, doing nothing.

For once, the veil has been lifted, and light thrown upon that which is behind it. The revelation may be rendered thus: "For even Christ suffered once for all, on account of sins, the just on behalf of the unjust, that He might bring us to God: being put to death in flesh, but receiving fresh life in the Spirit: in which (Spirit) going on a journey, He acted as Herald, even to the spirits in prison: who *then* were disobedient, *when* once the long-suffering of God, waited in the days of Noah, while the ark was preparing." This is to be taken in connection with what shortly follows: "For, to this end were glad tidings announced even to dead men; that they might be judged according to men in the flesh: but live according to God in the Spirit." (1 S. Peter iii: 18-20; iv: 6).

Ingenious have been the attempts to explain these words away. And if this is not handling the Word of God deceitfully, what is? To those who are willing to come to it, as if they had never heard it before, these points are made:—

(a) S. Peter here relates a fact, which, of course, he had learned from his Lord, with the same calmness and simplicity, with which any of the Evangelists detail any teaching of our Lord, or any fact of His Life.

(b) The last thing we heard of these spirits in prison, when they were on earth, was, that they were disobedient; and it is implied, that, in this state of disobedience, they left the world.

(c) They were disobedient, in spite of having the advantage of Noah's preaching. Not only was there the practical warning of the Ark preparing, before their eyes, which S. Peter implies was a preaching by action ("which sometime were disobedient, while the ark was a preparing"), but we are told (2 S. Peter ii: 5) that Noah was "a preacher of righteousness;" and that the flood was brought in "upon the world of the ungodly." They were far more blameworthy than the heathen, who never have heard the sound of the preacher's voice.

(d) In accordance with this, when Our Lord is said to have preached "*Even* to the spirits in prison," which word is ignored in our translation, it is implied, that they were the most unlikely and unfavorable congregation possible. "Judged according to men in the flesh," this was true: but the word "*Sometime* were disobedient," implies that their imprisonment "had brought them to a better frame of mind; and that they were prepared for receiving the Glad Tidings."

(e) The word translated "prison," occurs thirty-eight times in the New Testament, in the undoubted

sense of a prison, and not once in that of a place of protection.

(f) "Now, through Christ, the intermediate state of the departed has experienced a movement, nay, a transformation, through the manifestation of His Person, and His Work. The ceasing of this preaching begun by Christ, with *His* preaching at that time, is neither recorded, nor reasonably to be supposed. The Ancient Church looked upon the preaching on behalf of the departed, as to be continued through the Apostles." "To confine this preaching to the three days of Our Lord's descent into the grave, is monstrous."

(g) If it be said, He only preached to the Spirits in prison, but went on no mission to the spirits of the dead in general, I answer: His Spirit in Hades was subject to human conditions, and limitations. He could no more have preached to all the dead, than His voice could have reached *all* Judea, from the plateau, on which He preached the Sermon on the Mount. This limitation is involved in the word *πορευθεῖς*, travelling, journeying. He chose the congregation which most needed him. The penitent robber must have attended these ministrations. "To-day, shalt thou be *with Me*, in Paradise."

If, fifty years ago, a clergyman had given from the pulpit this, the obvious explanation of these words, in some congregations there would have

been "no small stir." Very likely a zealous parishioner would have delated him to the Bishop, without loss of time ; and some of the Right-Reverend Fathers of that day, would have brought the unhappy man, within range of the "Canon for the Trial of a Clergyman." It is a test, of our loyalty to truth, and to the God who *is* the truth, whether we accept, unhesitatingly, what He tells us, fearless of the consequences to which it leads, or shrink back from it, the moment we see results from it, which we do not like. Men had adopted a certain theory of the future ; and they at once tried to get rid of words, which interfered with that theory. When Scripture cannot be fitted to a predetermined thesis, the first thing to do is, *to get it out of the way*.

4. It is urged, that there are many hindrances to the reception of the truth, caused by the fact of being "in the body." When death removes these, the truth will far more likely be received, than when "the motions of sin which were in the flesh," were continually thwarting and hindering it. Does God, it is asked, cut these opportunities off forever, at death?

5. There is a moral argument against endless torment. If we suppose a crowd of prisoners collected in one huge jail, left entirely to themselves, and to the unhindered effects of their own badness, can any one doubt, that they would increase in

wickedness, with frightful strides? Or suppose, a French Revolution increasing endlessly in horror. This contaminating power of herded wickedness, is part of the unsolved problem of human punishment. Prisoners generally come out—it is an alarming fact—worse than they went in. We constantly see the paragraph telling of a crime, end, “He was only out of prison a few days.” It was Dickens’ object, amid all the humor of his first work, to show the moral injury to the prisoners themselves, arising from their being huddled together in the Fleet Prison. Now, if there is to be a prison of the world, where all the sinners who have ever existed in that world are to be shut up immortally, having free intercourse with one another, able to corrupt one another—if such is the case, are there any words to describe, the infinite increase of sin that will be brought about? Can God not only *allow*, but positively *decree* not only the perpetuation of sin, but its *increase* in geometrical ratio? Was Jonathan Edwards right, after all, when he depicted the horrors of the lost with such realistic minuteness, that men and women clung to the front of the pews, as if that frail support would keep them out of the fiery abyss which he opened at their feet?

These questions must be faced.

Jeremy Taylor is reputed an orthodox Divine. It has been said indeed, of him, that he has a strong

leaning to rhetorical many sidedness; and on this very subject, is not always consistent with himself. Yet he has left these words uncanceled. He is expressing his leaning towards the doctrine of annihilation, and says, "Concerning this doctrine of theirs so severe, and yet so moderate, there is less to be objected, than against the supposed fancy of Origen" (Universalism). "For it is a strange consideration, to suppose an eternal torment to those to whom it was never threatened; to those who never heard of Christ: to those who lived probably well" (up to their lights); "to heathen of good lives; to ignorant and untaught people; to people surprised in a single crime; to men that die young in their natural follies, and foolish lusts; to them that fall in a sudden guilty and excessive joy; to all alike, to all infinite and eternal; even to unwarned people; and that this should be inflicted by God, Who infinitely loves His creatures; who died for them; who pardons easily, and pities readily; who excuses much, and delights in our being saved, and would not have us to die, and takes little things in exchange for great. It is certain that God's mercies are infinite, and it is also certain that the matter of eternal torment cannot be understood: and when the schoolmen go about to reconcile the Divine Justice to that Severity, and consider why God punishes Eternally a Temporal

Sin, or a state of Evil, they speak variously, and uncertainly, and unsatisfyingly."

We may shelter ourselves behind the utterances of the English Chrysostom.

6. The agitations and questions on this Subject have kept pace with the growing humanity of the age. So long as Parents were content to allow their children to pass daily under the rod of a brutal Schoolmaster (nor were brutalities confined to boys' schools); so long as schools of the Dotheboys Hall type were allowed to flourish; so long as the cruelty to children in mills and mines, described with such horrible fidelity in Cobden's "White Slaves of England," went on unmolested; which drew from Elizabeth Browning "The Cry of the Children;" so long as the Insane were confined in strait-jackets, and treated like wild beasts; so long as Imprisonment, for Debts innocently incurred, was law; so long as it was a capital offence to steal property of the value of Forty Shillings, while Blackstone, in his Commentaries on the Laws of England, wrote, "It is a melancholy fact, that, of the actions which men are liable daily to commit, One Hundred and Sixty have been pronounced by the Law, to be felony without benefit of clergy, or in other words, to be worthy of instant death:"*

* A reliable historian says that judicial torture was only abolished at the end of the last century.

while all these cruelties were looked upon with serene eyes, it was no wonder that man should think that "God was altogether such an one as himself;" and attribute to Him on a grand scale, the like of what was done by himself on a small one. We have not by any means gotten rid of all abuses; witness the sweating shops and other iniquities. But there is a constant *tendency* towards humanity and justice; relieving the oppressed; caring for those in want; lessening human suffering. An age, to which God has given the discovery of anæsthetics, will not long continue to attribute to Him conduct which would be brutal in a man.

I recall two sermons heard in my youth, in which this subject was alluded to. In the first, preached on an Easter Day, the preacher closed with the threat to the Impenitent, as the Message of the Day to them, of "Eternal Life in Hell." Now, "Eternal Life," is, one may say, a technical term, created by Our Lord Himself, used principally in the writings of S. John to express the timeless Life of God, in the soul of man. It cannot mean mere unending existence. To speak of Eternal Life in Hell, is a contradiction. On the other occasion the text was "God is Love." The Preacher tried to reconcile the Love of God, with Everlasting Punishment. He thought he succeeded by asking triumphantly, "Is there anything so Severe as the Punishments of

Love?" But this is just what the maintainers of Endless Torment assert that they are *not*. If they *are*, there is an end of the matter—*cadit quaestio*.

I recollect also the following sentence in a sermon, "Do you call that man happy, who, when he lies down at night, knows not whether he shall wake in eternal torments?"

But here, two qualifying thoughts come in :

The first is this. There must have been an element of truth in these gloomy tenets, which we ought by no means to lose sight of. From the nature of the case, Life *is* a Probation of a kind that cannot be repeated. "The deeds done in the body" stand out, as those for which we must give account. The relationships of life cease with life. As members of a family, as citizens, as entrusted with money or any stewardship, when death says "Give an account of thy Stewardship, for thou mayest be no longer steward," the result is irrevocable. We cannot return to Earth, to undo errors, right wrongs, or cancel sins. Then, too, a deed done, or a word spoken, in this life, is an immortal thing. It has become part of the history of the universe. One is struck, in reading the literature of the Larger Hope,* with this fact, that, instead of being *less* solemn than the views which it displaces it is *more* so, simply

* Let me say (as will be shown hereafter) that, in my own mind, the Larger Hope is not the equivalent of Universalism.

because it denies that any sudden and abrupt change of character takes place, at the moment of death : but, holding that we enter upon life there, with just what we take away with us from here, it holds the immense importance to our hereafter, of the character with which we leave this world.

Our other thought is this. Mention has been made of a milder and more humane theology, keeping pace with a milder and more humane type of life. But this mildness may degenerate into softness, weakness and condoning of sin. Not only are Draconian Criminal Laws abolished ; but there is tendency to treat sin as insanity ; and to rob punishment of its deterrent character, to pardon flagrant criminals, and let them loose upon society from some dark motive which will not bear the light ; to increase the numbers of wrong doers, by instilling the hope that even if they are convicted and punished, the sentence will not be carried out. As a rule, children are no longer treated harshly, at home, in school, or in places where they are employed. Yes, but is there not often an over-indulgence in their bringing up ? Are they not shielded from every disagreeable experience ? Is there not the feeling that amusement *must* be provided for them the whole time ; that their very studies must be sugar-coated ? Is there not a similar danger of the pendulum swinging to the other extreme, in

regard to the question of the retribution for sin? When we consider, for instance, the deep-seated and deadly political and social corruption, which abound, and the "cauterizing" of the conscience, to which such causes lead (and we must not say in our hearts, "the former days were better than these"), the Christian teacher should indeed pause before he "strengthens the hands of the wicked, that he should not return from his evil way, by promising him life."

In the old times, "endless torment" and its accessories were dwelt upon. Now, in the pulpit, the subject of Future Retribution is rarely touched. This is not a healthy reaction.

Some may criticise the cautiousness of the language of this book; the stopping short where it might seem natural to say more; the qualification of what has been said. But the very mode in which Scripture teaches us, is, "in many portions," some of them a mere fragment, or hint. An illustration comes out of one silence, and departs into another. The attempt to map out the world beyond, in either of its aspects, has always proved a failure. God means that it should. "Inquirers demand certainties. They clamor for immediate and unequivocal answers, doubtless, and overlook the fact that Divine Wisdom rarely vouchsafes such. God's reserve is vastly more edifying to the docile soul

than man's dogmatism. If God's book had had the average man for its author, no doubt it would have abounded in direct and categoric replies to all questions. The most complicated and recondite questions of time and eternity would be solvable by a process as sure and simple as the rule of three.

"But alas! impatient souls, it is not so. His people do not get into the promised land that way. We must accept and adjust ourselves to the limitations and uncertainties to which Infinite Wisdom has seen fit to subject us, even in the realm of Revelation. Nay, these very disabilities (as our short-sighted judgment is apt to deem them) are not only in harmony with the conditions of our being in relation to physical and intellectual truth, but are suited to nurture a reverent sense of dependence, a prayerful search for guidance, which in themselves are consummate blessings, and which in the end will inherit the promises."

The "Genesis" of the book, to use a common phrase, is this: Inquiry on the part of Parishioners, induced me, some years ago, to draw up, in substance, the propositions which form the basis of the closing chapter. Around this, has grown up an expansion of remark and illustration. Some of the higher critics would have us believe that a portion of the Pentateuch is a growth around the ten

words, or Ten Commandments. However this may be, these pages are assuredly the work of one man.

It is, I firmly believe, by Divine ordering, that, while the Articles of the Faith remain intact, the Church in every age is a learner ; and that the roots of these fresh lessons are in Scripture. The Great Householder is continually bringing out of His treasures, things, new, as well as old. Pastor Robinson said with truth to the Pilgrim Fathers, who were about to set sail with him from Holland, " I charge you if any fresh truth break forth from God's Word, receive it." The way in which fresh truth *does* thus continually break forth from Scripture is a proof of its depth and power. It has reserved riches, " goodness laid up for them that fear Him," (Ps. xxi, 31). Bishop Butler, with his calm sagacity, said, 150 years ago, "And, as it is owned that the whole scheme of Scripture is not yet understood, so if it ever comes to be understood, before the the restitution of all things, and without miraculous interposition, it must be, in the same way as natural knowledge is come at, by the continual progress of learning and of liberty, and *by particular persons attending to, comparing and pursuing, intimations scattered up and down in it, which are overlooked and disregarded by the generality of the world.*" One or two instances of pursuing intimations will hereafter

be given. I once called attention in the pulpit to the words, "seeketh diligently *till he find it*," in the Parable of the Lost Sheep, in S. Luke xv., not knowing that Canon Farrar had done the same thing.

The discussions which resulted in the formulation of the Nicene Creed, and in later times, the Eucharistic controversy, are instances. Such questions cannot be settled in a day. Truth exists all the time, but it must be *mined for*; we must "Seek her as silver and search for her, as for hid treasures." Men are feeling after the truth, sometimes groping after it. And they have sometimes also been treated so roughly and harshly by professional guides as to be turned from the search altogether. Cast-iron *doctrinaires* frown upon discussion. In such cases, no doubt, there is much speculation, and no small amount of crude writing and thinking. Things that have been said or written, require modification, perhaps withdrawal.

But through straits and shoals, and dangerous currents, God is guiding the vessel, and will bring it into port. I see in these discussions His guiding hand, not man's rash intrusion into matters which are too high for him. But, feeling all this, how can we help being cautious and weighing our words? We are not adding to the Articles of the Christian Faith. On the contrary, we are

endeavoring to dislodge one which has been unauthorizedly added. "I believe in the endless torment of the world to come." Our object is to protest against Bishop Pearson's cold, calm conclusion of endless "cruciation," which he brings in under the head of the Life Everlasting.

Let me give a few illustrations of what the questions at issue are. Upon the theories of human destiny which have been preached from many a pulpit, there can be no sight sadder than that of a lot of boys and young men, engaged in an athletic game. Very few of them can stand a satisfactory religious examination. They have the faults of their time of life; their characters are imperfectly developed, but the most reckless among them have many virtues; and those very games require a self-discipline and self-restraint, which are important elements in character.

They are apt to show their worst side. They are a convincing refutation of the revolting dogma of "total depravity." One of them dies. Has he been hurried off to endless flames? Or has his short, imperfect life, been simply the lowest class in the Divine School? And is the work of education and discipline going on, where he is, under far more favorable circumstances? Poor boy! his death has been made the subject of many a warning to his comrades. Fortunately he has fallen into the hand

of the Lord, whose mercies are great, and not into the hand of man: who, often has no mercy at all.*

Or, a young man, under stress of strong temptation, or domestic trouble, becomes a drunkard. God and his own soul know how he has struggled against it. The foundation of his character with its nobleness, affection, generosity, remain. The cold, accurate theologian, pronounces his doom. Not so, S. Peter. "For, for this cause was the Gospel preached to dead men; that they might be judged according to men in the flesh, but live according to God in the Spirit." Such a man must be judged as a man, for the sins of his bodily life; but, underneath all these fleshly Sins, lay a spirit weighed down, and

* Excepting in the words of Our Lord, I do not believe there has ever been such concentrated wisdom, as in these few of St. Paul, "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." The contrast as he draws it, is between the First Man Adam, that grown-up child (for as such the account represents him) the living *Soul*; and the Second Man, the Lord from Heaven, the quickening *Spirit*. But the priority in time of the natural to the spiritual holds equally good, in the *same* being, at different stages of development. In early years the *bud* of the Spiritual is indeed there. But any attempt to force it into premature flowering is sure to result disastrously. Man forces character, God never does. A playground of boys at recess will show what I mean. Why, we talk of their *animal* spirits. When choir boys sing, that they lie awake at night crying, because they cannot die and go to Heaven. (Hymn 407, part 3,) if a carnal feast was suddenly spread before their eyes, we should soon see what the real boy was. He is simply a *green* man. And yet, under certain theological systems, many a parent has been made profoundly wretched, from the fear that a dear boy is "lost," because he has died without giving "evidence of conversion." The grace of Baptism does not work prematurely, but grows with the growth, and strengthens with the strength.

for the time being, kept under. As Tennyson says, in the Vision of Sin :

“He rode a horse with wings that would have flown,
But that his heavy rider kept him down.”

God will speak to that spirit. There is a Gospel for him *there*.

Or, here is a young man, whose very intelligence has exposed him to be taken captive by the scientific and agnostic speculations of the day. He has yielded to them, and so far as he could (he cannot altogether), has given up his Christian Faith. He may not be altogether in fault. Religious writers, with the best intentions, may have contributed to the mischief. They may have advanced theories of the Inspiration, and scientific accuracy of the Bible, which he knows to be untenable. Some defenders of the Bible, are, by the false issues which they raise, and the points on which they stake their defence, dangerous advocates. He is as good in all the relations of life as ever. He dies. Does he go to destruction? Or, does God, when these earthly impediments are removed, take him into His own school and teach him there?

According as we answer these questions, we worship two opposite Gods.

It has been remarked, that there is a strong contrast, between the reserve of the Bible, in speaking of the fate of the departed, and the bold assumptions

of knowledge, made by the ordinary preacher. Take, for instance, the case of Ananias and Sapphira. They are struck with death for a lie: caught red-handed, and taken out of the world. The fact upon which S. Luke lays stress, is that they both received Christian burial. "And the young men arose, wound him up, and carried him out, and buried him." "And the young men came in, and found her dead, and carrying her forth, buried her by her husband." These young men were evidently church officers of some kind; a sort of S. Andrew's Brotherhood. And even the natural desire of husband and wife, to be buried side by side, was gratified. This is the fact he emphasizes. But here he stops. It is a marvelous and instructive reticence, one of the instances of the restraint of Inspiration. It is left to the sensational preacher to open the pit, and to loose the seals thereof.

In marked contrast to this silence, is the following gloss of a modern commentator. One would think, that the grief of David over Absalom, "O my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son," could not have been dragged down and degraded, by being mixed with fire and brimstone. Yet these are Bishop Wordsworth's remarks: "Why this mourning for Absalom? Why so intense a sorrow for it? It was because David believed in

the Resurrection, and in the Judgment to come, and in a future State of Rewards and Punishments. It was because Absalom had been cut off in an act of sin ; the wages of which are the second death ; and because by Absalom's death, the door of repentance and pardon was shut upon him. David did not weep because he had lost a son ; but because he knew into what punishments that son's guilty soul was carried away by death."

How is it, then, that when David wrote his Psalm of Penitence (51st, which the higher critics fail to convince me was written in the Maccabaeian era, and not by the royal penitent), he says not one word about the punishments of the next world ; but all his thoughts are centered upon the essential heinousness in the sight of God, of the dark group of sins, which lay heavy upon his soul ? And how did Bishop Wordsworth know that Absalom did not repent while he was hanging in the oak ?

I quote from one of Spurgeon's sermons :

"Only conceive that poor wretch in the flames, who is saying, O, for one drop of water, to cool my parched tongue. See how his tongue hangs from his blistering lips ; how it lacerates and burns the lips of his mouth, as it were a firebrand. Behold him crying for a drop of water. I will not picture the scene. Suffice it for me to close up by saying, that the hell of hells will be to thee, poor sinner,

the thought that it will be forever. Thou wilt look up there on the throne of God, and on it shall be written, forever. When the damned jingle the burning irons of their torments, they shall say, forever. When they howl, echo cries, forever.

“We are sometimes accused my brethren of using language too harsh, too ghastly, too alarming, with respect to the world to come; but we will not soon change our note; for we solemnly believe, that, if we could speak thunderbolts, and in every look were a lightning flash, if our eyes dropped blood, instead of tears, no tones, words, gestures, or similitudes of dread, could exaggerate the condition of a soul, which has refused the Gospel, and is delivered over to justice.”

An admirer of Mr. Spurgeon once said to me—
“In the morning he preaches to Christians; and in the evening *he preaches the Gospel.*”

Is it to be wondered at, that such extracts were printed, and distributed at the meetings held in Bradlaugh's Hall of Science, as the strongest argument against Christianity?

An Universalist was observed to be buying up all available copies of Jonathan Edwards' Sermon on Everlasting Punishment. He was asked the explanation. His reply was, that it was the best Universalist tract he could find.

I might add an extract from another author, describing the horror of the burning of a naughty child. But I spare my readers and myself.

Is it not a strong argument for Christianity, that it can bear to be so caricatured by its professed teachers, and yet live?

This chapter shall be closed with an extract from a work of which much will be said hereafter.

“There is one thing which astonishes me beyond measure, and that is, that any attempt to show from Scripture, that the Salvation of Christ is more embracive than is commonly imagined, calls forth a display of the bitterest hostility, and the most cruel misrepresentations. It is one of the puzzles of human nature. Unless experience had taught us otherwise, we should be inclined to think, that a Christianity, whose chief characteristic is described by S. Paul, as charity, which hopeth all things, would hail with intense delight, the thought of salvation beyond the grave, for poor unfortunates, who have lived and died, without, in some cases, one of the religious advantages which we enjoy. That the attitude of a man or woman, bearing the name of a pitiful Christ, toward any suggestion of such a hope, would be, ‘Thank God. Tell me, are there any statements in the Bible, upon which I can rest such a magnificent belief?’ How devoutly I wish you may be right in what you say. How

far more glorious and attractive will it make the Gospel to me.

“But no, strange as it may seem, the tendency of some minds is towards a creed of merciless severity. Preachers have earned the reputation of being able exponents of Scripture, who have attributed to the God, whose Name is Love, conduct sufficient to shock the sensibilities of a Hottentot ; while those who, Bible in hand, have ventured to cast doubt upon the miserable restrictions, which men have set upon Divine Love and Mercy, have been loaded with abuse and branded as enemies of truth.”

“This witness is true.”

CHAPTER II.

HISTORICAL NOTES.

Let me ask the Reader, to remember the Title of this Chapter. It is *not* a History. It is an outline drawing, not a filled-in picture. I shall try to present lucidly the prominent facts. The earlier ones will be given with little comment. There will be more as we come to modern times.

In the second, third, and fourth centuries we find—

1. That the ultimate annihilation of the wicked, was maintained by some, although not contended for, or held earnestly: being rather set up to combat Plato's theory of the natural immortality of the Soul, than for its own sake.

2. That it was by no means a matter of the faith to hold either the cessation of God's work upon the Soul in this life; or the endless punishment of the wicked. There was a tone of hesitation, and even of uncertainty in speaking of the future of sin and of the work of God, in the Intermediate State, in purifying souls that were capable of purification. In some cases, the "faintly trust the Larger Hope" of Tennyson describes the feeling. But that very uncertainty shows that the question was considered

an open one. S. Jerome, a doughty champion of orthodoxy, speaking of the views of Origen, says, "Those who think that the punishment of the wicked, will one day, after many ages, have an end, rely on these testimonies" (he quotes several passages). "And this we ought to leave to the knowledge of God alone; whose torments, no less than His compassion, are in due measure: and who knows how and how long, He ought to punish." What S. Jerome thus treated as an open question, could not have been in his opinion, *de fidê*.

3. Origen (185-251) may be considered the first out-and-out Universalist. His Universalism had these two special points: 1. It was connected with his doctrine of the pre-existence of Souls. 2. It embraced the restoration of the devil and his angels. And indeed, it is hard to see how any Scheme of Universalism can help including them. He openly proclaims his belief, that the goodness of God, when each sinner shall have received the penalty of his Sin, will through Christ, lead the whole universe to one End. Dean Plumptre says, "It deserves to be noticed, that an ambiguous anathema, pronounced by a council of no authority, under the weak and vicious Emperor Justinian, is the only approach to a condemnation of the Eschatology of Origen, which the annals of Church Councils present."

4. But whatever may be said of Origen's sometime mystical and obscure utterances, the Universalism of Gregory of Nyssa (332-394), was clear, unmistakable and unlimited. "What Origen whispered in the ear, was proclaimed by him upon the housetops." All punishment is, according to him, remedial and purgatorial, more or less severe, according to the necessities of each case; but issuing in each one in immortality, life and honor. "And he claims to be taking his stand on the doctrine of the Church in thus teaching, with as much confidence as when he is expounding the mysteries of the Divine Nature, as set forth in the Creed of Nicæa." He had more to do than any in his day, in formulating that addition to the Nicene Creed, which the First Council of Constantinople adopted, and which ends with the words, "the Life of the World to come." A man who taught thus, could never have meant to bring in "death," under cover of "life." To show that his reputation for orthodoxy was unblemished, let it be added, that he was chosen by the Council of Constantinople (381) to be one of the "Centres of faith" for the Catholic Communion, *i. e.*, an arbiter of orthodoxy for his own and other congregations, principally in Pontus.

And, now we come to the man, who, more than any, influenced the theology of his day, and has influenced that of all days since; the intellectual

giant of the fourth and fifth centuries, S. Augustine. I doubt whether there are any of us, who are not to some extent, feeling that influence ; whether, indeed, it is possible for us fully to escape it. He was a Calvinist before Calvin, only his Calvinism was of a more ecclesiastical character. He believed that there was no salvation outside the Church ; but he did not hold that all the members of the Church would be saved. By the Divine decree, some of them were predestinated to continuance in well doing, to final perseverance and salvation, others were not. Those were eternally lost. Those who were to be saved, departed this life, with more or less of evil clinging to them. They needed and must undergo a purifying process. Calvinistic Protestantism and Mediæval Purgatory, are both traceable to this one man. A multitude of generations intervened, but Augustine begat Tetzels and Jonathan Edwards. Strange progeny of the same father.

But even he admits the allowability of the hopeful view which had gained ground, although speaking with a good-natured contempt of those who held it, as "our compassionate friends." He concedes that between death and judgment, there may be punishments, that endure for a season only ; that some sins, not forgiven in this world, are forgiven in the world to come. "We pray for those who have not utterly fallen from grace ; that, after punishments,

the Divine compassion may be showed to them, so that they may not go into the Eternal Fire.”

And so the dark shadow of Augustine fell upon the Western Church, and rested upon it for a thousand years.*

Now, in that upheaval of thought, which took place at the Reformation, not only the trade in Masses, a Purgatorial fire, Indulgences, and all the accretions and abuses which had grown up around the belief in a Purification for souls after death; but the main point around which they centred, the post-mortem advancement and improvement of the Soul, went with them. The sternness of Augustinian theology came out into bold relief, without the mitigation, which that theology itself introduced, as a partial remedy *to* itself. And that, which was inwoven into the very texture of Early Christianity, prayers for the departed, fell into disfavor. Hence it was held, that, at the moment of death, the condition of the Soul was irretrievably fixed; that there were two classes, the saved and the lost: in one or the other of which, each soul found its endless place, when it left the body; that no prayers of survivors could be of any avail; and that no work of God upon the departed was possible. The Book of Homilies, then published to supply

* How thrilling it would be, if this man rose from the dead, and told us what he thinks *now*. And many others besides S. Augustine.

sermons for a clergy, which had not been used to preaching, says, in the Sermon on Prayer, "As the Scripture teacheth us, let us think that the Soul of man, passing out of the body, goeth straightway Either to Heaven or to Hell; whereof the one needeth no prayer, and the other is without redemption." Strange to say, S. Augustine is quoted as authority for this statement. And thus, a theology, partly the result of a recoil, and partly the result of a policy, which strove to bring the Ancient Church of England into line with the Continental Communions that were of yesterday, but which was utterly unknown to primitive Christianity, actually for the time received the stamp of an exclusive orthodoxy, and to some extent still, brands those who deny it as unsound. It is one among the many lessons, of the Eternal Vigilance, which is the price of safety, against novel opinions being first suffered to pass unchallenged, then being naturalized as Articles of Faith, and finally excluding the home-born citizen.

The Thirty-nine Articles were originally Forty-three. The Forty-second, adopted in 1553, was designed not only to shut the door of hope, but to lock it. The heading was, "All men shall not be saved at the length." It ran thus: "They also are worthy of condemnation, who endeavor at this time to restore the dangerous opinion" (mark

the word "restore," showing that the opinion was no new one) "that all men, be they never so ungodly, shall at length be saved, when they have suffered pains for their sins, a certain time, appointed by God's justice." In 1563, there was a Revision of the Articles. This one, and three others, were omitted, thus reducing the number to thirty-nine. The Article in question appears in the MSS. of Archbishop Parker, as prepared for Convocation; but was erased, as the result of discussion, before the articles were subscribed by the Bishop. We are in the dark as to why it was struck out, and it is useless work to imagine reasons for what people did who lived three centuries or more ago.

One thing is certain, that in the latter part of the seventeenth and the whole of the eighteenth century, when men had had time to think calmly, there was a return to the primitive liberty of thought. Jeremy Taylor has been mentioned. Archbishop Tillotson, whose views created no small commotion, held that God was not bound to fulfil a threat; as He was a promise.* Law, the author of the "Serious Call" (a book once very popular), says, "As for the purification of all human nature either in this world, or in some after age, I fully believe it." But most conspicuous is the phenomenon

* Is not this a dangerous doctrine; unless confined to cases like the Ninevites?

of Bishop Newton (about 1750) the Author of a work on the Prophecies. He preached an Universalism as wide and unlimited as that of Gregory of Nyssa. It is remarkable that such language as this in a published Sermon, produced no pamphlet, counter-statement, nor outcry of alarm. It is indeed, the boldest and most startling utterance in the whole range of English Theology. "The Eternal Punishment is of the wicked : and the wicked may repent, and change." "To suppose that a man's happiness and misery to all eternity should be absolutely and unchangeably fixed and determined by the uncertain experience of a few years in this life, is a supposition even more unreasonable than that a man's mind and manners, should be completely formed and fashioned in his cradle, and his whole future fortune depend altogether upon his infancy." "It cannot consist with the mercy, or goodness, or wisdom, or even the justice of the Supreme Being, to punish any of His creatures, for no end or purpose, neither for their own correction, nor for a warning to others. 'Yet, what follows is hardly consistent.' Time, and torments, much more, an Eternity of torments, must overcome the proudest Spirit, and the Devil himself must at last, be subdued, and submit."

But we now come down to the middle of the present century, and to a singular phenomenon.

In the year 1853, the Rev. F. D. Maurice, was a Professor in King's College, London. He was brought up an Universalist, renounced that creed, and never returned to it. He published in 1853 the Theological Essays, which led to his expulsion from the college. His offence consisted in maintaining (1) that our Lord had excluded the notion of duration from the word "eternal." This was a point on which he always laid great stress; (2) That the three-score years and ten of man's life do not absolutely limit the Compassion of the Father of Spirits; (3) That we want that clear, broad assertion of the Divine charity, which the Bible makes, and which carries us immeasurably beyond all we can ask or think. Add the following, "What dream of ours can reach to the assertion of S. John, that death and hell shall be cast into the lake of fire? I cannot fathom the meaning of such expressions. But they are written. I accept them, and give thanks for them. I feel that there is an abyss of death, into which I may sink, and be lost. But there is an abyss of love below that. I am content to be lost in that."

Language this, not to be compared in strength, with much that had passed unchallenged, all along. But, in all this, Dr. Jelf, the President of the College, saw, what seemed to him, after a prolonged correspondence, "A denial of the eternity of Future

Punishment ; or, at least, an atmosphere of doubt cast upon the simple meaning of the word 'Eternal,' and a general notion of the ultimate salvation of all, which was calculated to unsettle the minds of the students."

It does indeed seem strange that a tempest arose just at this time, and from this cause. But it is in the religious as in the political world. Revolutions occur unexpectedly, and from trifling *occasions*. The *causes* lie far back. The character of Dr. Jelf, probably had much to do with it. And then Mr. Maurice was a literary puzzle. Take each of his sentences by itself, and it seems perfectly plain. Take a paragraph, and it is obscure. Bishop Wilberforce, who stood his friend, tried to translate him into plain English, and put an orthodox meaning on his words, which Mr. Maurice was quite willing to accept, as being his own meaning. So grave was the position that Mr. Gladstone tried to mediate, but in vain. Dr. Jelf was obdurate, and insisted upon Mr. Maurice's expulsion. But Mr. Maurice retained the chaplaincy of Lincoln's Inn, and afterwards became Incumbent of S. Peter's, Vere St., Oxford St. Some of my readers may have seen the unattractive church in which he ministered. It was well said, "Even religious rancor could not shake his position as a teacher of the Church of England."

But one part of Mr. Maurice's statement of his own views, is so important that I shall dwell upon it. "My duty, I feel is this. . . . Not to play with Scripture, by quoting passages, which have not the slightest connection with the Subject ; such as 'In the place where the tree falleth, there it shall be.' " This text is always cited by those who insist upon the stereotyped condition of the Soul at death. There seems to be no other, on which they can fall back. It is actually the only one quoted in the Homily on Prayer, to which reference has been made ; and the Homilists had great facility of Scripture reference. Very lately I have seen a fervid harangue by a well-known sensational preacher, closing with it. Whether the Book of Ecclesiastics, in which it occurs, was written by Solomon himself (as I should like to think, if modern criticism would allow me,) or by some one who has admirably personated the royal profligate, the book is an illustration of the best that can be made out of a blasé voluptuary, when he repents ; and the irreparable spiritual loss, he has sustained. "Much of it is the utterance of a backslidden man, who, at times was all but engulfed in agnosticism. Many of its utterances are completely opposed to the teachings of Our Lord, and are recorded in the Sacred Canon merely to show how perverted the Spirit's judgment may become when the reins have

been given to lust, and worldly-mindedness. "Thus viewed, these confessions have a solemn use. They are perverted if they are made exponents of Christian doctrine. It is an instance of the misleading practice of taking isolated texts, no matter in what book they are found, and quoting them as conclusive. The whole passage is (Ecc. xi: 3), "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be." The idea of this, with the illustrations which surround it, is that we must accept the inevitable, and do our duty in life under all circumstances, unfavorable or favorable, as well as we can. How would we like to deduce doctrine from these passages in the same book? "There is nothing better for a man than that he should eat and drink, and that he should delight his senses (marginal reading) in his labor," (ii: 24). That was exactly what Dives did. He "was clothed in purple and fine linen and fared sumptuously every day." "I said in my heart concerning the estate of the sons of men, that God might manifest them, and *that they might see that they themselves are beasts*. For that which befalleth the sons of men befalleth the beasts. Even one thing befalleth them. As the one dieth, so dieth the other. Yea, they have all one breath. *So that a man hath no pre-eminence*

above a beast, for all is vanity. All go unto one place ; all are of the dust, and all turn to dust again. (iii : 18-20). Or who will endorse the following : "Behold, this have I found," saith the Preacher, "counting one by one to find out the account, which yet my soul seeketh, but I find not. One man among a thousand have I found : *but a woman among all those have I not found.*" (xiii : 27, 28). Finally, "A living dog is better than a dead lion : for the living know that they shall die ; *but the dead know not anything.*" (ix : 4, 5.)

The Agnostic cannot find his sentiments more strongly expressed than in this book.

We pass naturally, from the Master to the disciple. For the Reverend Charles Kingsley would never have been what he was but for Maurice, whose ideas he imbibed, and gave them to the world, both in the pulpit and in books. But he gave them as Charles Kingsley, and not as Frederick Denison Maurice. The men were very different in their casts of mind. There was nothing of the mystic about Kingsley ; there was no difficulty in understanding *him*. His sermons are clear-cut. They were intelligible to the peasantry of Eversley, and they satisfied the refinement of the county families of Hants. They carry out the thoughts of Maurice, and are another illustration of the fact more than once to be referred to, that the Larger Hope is no

mild dream : for I recall a sermon on Confirmation to the young, by him, than which nothing could be more searching and severe.

The once famous Essays and Reviews shocked the orthodoxy of thirty-five years ago. That of the Reverend H. B. Wilson closed with a few words, which gave rise to a litigation costing thousands of pounds: "What shall become of the many, who, at the close of their life upon Earth, are but rudimentary spirits—germ souls? The Roman Church has imagined a *Limbus Infantum*; we must rather entertain a hope that there shall be found after the great adjudication, receptacles suitable for those, who shall be infants, not as to years of terrestrial life, but as to spiritual developments; nurseries, as it were, and seed grounds, where the undeveloped may grow up under new conditions, and the perverted be restored. And, when the Christian Church, in all its branches, shall have fulfilled its sublunary office, and its Founder shall have surrendered His Kingdom to the Great Father, all, both small and great, shall find a refuge in the bosom of the Universal Parent, to repose, or be quickened into higher life, in the ages to come, according to His Will." For these words, he was prosecuted, and judgment given against him in the Lower Ecclesiastical Court. This judgment was reversed by the Judicial Committee

of Privy Council, the Final Court of Appeal in cases ecclesiastical. It consisted of Lord Chancellor Westbury; the Archbishop of Canterbury, Dr. Longley; the Archbishop of York, Dr. Thompson; the Bishop of London, Dr. Tait, afterwards Archbishop of Canterbury; and three Lords. The Court say, "We are not required, or at liberty, to express any opinion upon the mysterious question of the eternity of Future Punishments, further than to say, that we do not find in the formularies to which the Prosecution refers, any such distinct declaration of the Church upon the subject; as to require us to consider as penal, the expression of a hope, by a clergyman that even the ultimate pardon of the wicked who are condemned in the Day of Judgment, may be consistent with the will of Almighty God." It should be remembered that in a prosecution like this, when the interpretation of articles, or other Formularies against a respondent is invoked, those formularies become penal statutes, and therefore, according to the principles of law, are to be strictly construed. Hence, the expression "Condemned as *penal*."

Against this decision a characteristic protest was set on foot by Dr. Pusey, who attempted to unite both sections of the Church, in a crusade against these obnoxious theologians. It was circulated both in England, and in America, in conjunction with

another point raised against the Essays and Reviews. It obtained many signatures then. I do not think it would have so many now.

In the year 1870, a volume of Essays on various Church topics, edited by Bishop Ellicott, was published, called, "The Church and the Age." The first of them is by the editor himself. He devotes a few pages to the subject of Eternal Punishment, but they are golden ones. We have the charge of an impartial Judge to a jury, not the ingenious advocacy of the acute barrister, seeking only for a verdict. In this respect he reminds one of the late Dean Church. He says, "While time lasts, as long as history has not closed, we may conceive the possibility of conversion (meaning, of course, for those who have departed this life), but when that *terminus peremptorius*, which every deeper conviction recognizes in the Lord's advent, is finally come, when the side of the foe has been taken, and an alien destiny deliberately chosen, the conclusion seems irresistible, that where lost angels are, there lost men will be forever."

I call attention to the words with which he closes the discussion: "Just for the present, the controversy remains in abeyance; *but that it will be renewed again, no one can doubt.*"

And the renewal came, seven years later, when Canon Farrar, as Canon in Residence, in Westmins-

ter Abbey, preached his celebrated sermons on "Eternal Hope." He disavows Universalism. He draws out the grand results which flow from the preaching of our Lord to the spirits in prison. "He denounces," says Dr. Plumptre, "with all his glowing eloquence and overflowing richness of quotation, the popular conception of endless torments that serve only to harden, and of a state stereotyped to all the future ages, at the hour of death." These sermons have been, I think, unjustly criticised for "the passionate declamation with which the book abounds, and which is specially to be deplored on a subject, which demands, above all things, sobriety and reserve." I am glad to be supported in a different view by Dr. Plumptre, who says, "The want of formulated system, on which second-rate critics have dwelt, as the characteristic defect of Dr. Farrar, is to me his chief charm ; the witness to a calmness and sobriety of thought underlying all his glowing eloquence. He has given utterance to a protest against human exaggerations, or distortions of Divine truth ; and such a protest against our instinctive convictions in the righteousness and love of God, can only express itself in language of indignant horror." Every writer has his own style ; and Dr. Farrar is nothing if not rhetorical. Recollect, too, that these are *Sermons*, and a man unconsciously writes in a very different style, with a congregation

before his mind, from that which he would adopt in a book meant to be read. And when a man preaches against those who hold that uncountable numbers of the human race are to be burned up alive endlessly, whether the flame consists in material fire or in spiritual tortures, it is not easy to write in the style of a treatise on political economy. If any one supposes that Dr. Farrar thinks or speaks lightly of sin, let him read his Sermons on the Ten Commandments.

The next milestone on our road brings us to a pleasanter prospect. Dr. Farrar proceeded to fortify the positions he had taken in "Eternal Hope," by an elaborate work. His chain of quotations amply sustains the title "Mercy and Judgment." But the book had this unexpected and gratifying result.

Dean Stanley once expressed the wish that "Eirenics," the Theology of Peace, might have some place as well as "Polemics," the Theology of War. Dr. Pusey, who seems to have taken for granted that anything proceeding from the pen of Dr. Farrar, must be dangerous and unsound, to use his favorite phrase, causing "countless loss of souls," wrote to the Reverend James Skinner, we are informed in the Life of Mr. S., saying, "I am answering Farrar's mischievous book." The book thus evoked, was called "What is of Faith as to Everlasting Punishment." But this was the result.

Dr. Farrar found himself entirely in accord with Dr. Pusey on every essential point, and read his essay • with unspeakable thankfulness. It was certainly much more agreeable to have Dr. Pusey for an ally than an adversary. Dr. Pusey, in his turn, admits that the substitution of the idea of a future purification, instead of a state of probation, would put Dr. Farrar into union with the whole of Christendom. Had he known how ready Dr. Farrar was to make this substitution he would have re-written his book and would have said, "You seem to me to deny nothing which I believe." The following words of Dr. Pusey, coming from him were as unexpected as they are gratifying: "Will any soul be lost, heathen, idolater, heretic, or in any hereditary form of misbelief on unbelief, if, in good faith, he was *what* he was; living up to the light he had, whencesoever it came, and repenting when he did amiss? All Christendom would answer you 'God forbid.' He would be saved by the One Love of God the Father, Who made him; of God the Son, Who redeemed him; and God the Holy Ghost, Who . . . in His measure, sanctified him."

It is to be feared, however, that Dr. Pusey took too rose-colored a view of the consent of "Christendom;" or of the answer that would be made by all "well-instructed Christians." A good deal depends upon whom he included under these terms. His

own gradual but decided change on this subject is remarkable. He could not have written this in his earlier days.

I come now to the *Spirits in Prison*, and other studies in the *Life After Death* (1884) by the Dean of Wells, Dr. Plumptre. The spirit of the book may be judged from the fact, that it is dedicated to the loved and honored memory of Frederick Denison Maurice. The sermon which gives it its title was preached in St. Paul's Cathedral, April 30th, 1871. Of course the text was, "He went and preached unto the spirits in prison." What the author of it says of "Eternal Hope" is equally true of his own sermon. It was "Epoch-making." Not more truly did Schliemann excavate the ruins of Troy, or Petrie those of Thebes, than did this sermon disinter the buried Article of the Apostles' Creed, "He descended into Hell." Bishop Horsley is the only one I am aware of, who had treated that text at all satisfactorily in the pulpit, and he was restrained by conventional trammels of interpretation which Dr. Plumptre cast off. The sermon is a revelation. Read it, and it will be so to you. The rest of the book is a series of essays on subjects connected with the future of sin, written at different times, and not consecutive. The author calls attention to the fact that there is some repetition in them, arising from disconnected composition. The

book has been of the greatest use to me, in this chapter. One hardly knows how to formulate his conclusions. He is cautious and conservative. He is a disbeliever in annihilation of the wicked ; he cannot accept the theory of Universalism ; and does not hesitate to accept the thought of the punishment of evil as being endless. But he qualifies all by saying, "I hold that it is at variance with our belief in the eternal Love and Righteousness of God, to assume that any created will can be fixed in evil by a Divine decree, coming at the close of a few years of an imperfect probation ; and therefore that Scripture, reason and analogy alike lead to the belief that we must supplement the idea of probation by that of a discipline and education*, which is begun in this life ; often with results which seem to us as failures and a hopeless waste, but to which, when we look before and after, we can affix no time limits. The will, in the exercise of its imperishable gift of freedom, may frustrate that education hereafter, as it frustrated it here ; but if it does so, it is because it kicks against the pricks of the long-suffering that is leading it to repentance ; and there, as here, it may accept even an endless punishment, and find peace in the acceptance."

The next contribution of importance to this subject is the work of Prebendary Row, of S. Paul's,

* The present writer greatly prefers this phraseology to "future probation."

published in 1887. If any one complains of the fervor of Dr. Farrar, let him enjoy the calmness of this able work. It has this peculiarity: that it is an examination of the Bible, book by book; treating of every passage in every book, as well as a discussion of general principles. The patient study required to make such an exhaustive examination is incalculable. His conclusion is stated thus: "It is a blessed truth, affirmed by the Christian Revelation, that there is a time coming in the future, when God will have reconciled all things unto Himself; and when evil will cease to exist in the universe which He has created. There are only two ways in which this can be effected: either by the conversion of evil beings, or by causing them to cease to exist. The Universalist affirms that it is in accordance with the Divine character, that the mode in which this will be effected will be by their ultimate conversion. This, the language of the New Testament, taken in its obvious meaning, denies. It remains, therefore, that the second alternative is the only possible one; that evil beings will be annihilated, either by an exercise of God's almighty power, or because He has so constituted the moral universe that, under His providential government, the disease of evil will ultimately destroy man's spiritual and moral being, just as incurable physical disease destroys his bodily life."

Next follows a book, not one-fifth in size of the one just considered, but whose value is not to be estimated by its pages. I allude to "Our Catholic Inheritance in the Larger Hope," by the Reverend Alfred Gurney, Vicar of S. Barnabas, Pimlico. It was a paper read before a Society of Priests gathered together for conference, at S. Paul's Chapel House, on May 15, 1888. It was published, says the author, "at the request of some who heard it, whose wishes I could not disregard."

The Reverend Archer Gurney, the father of the author, protested against Dr. Pusey's protest, in a letter to the *Times*, in or about the year 1864. This is a favorite method in England of ventilating a grievance, "writing to the *Times*." In it he describes himself as "a High Churchman of no wavering faith." It was quoted in an article by Dean Stanley in the *Edinburg Review* on "The Three Pastorals." I can recall but a sentence or two. "Is it necessary to remind learned men like you that what began in time may also end in time; that evil consists simply in rebellion against the will of God, and has no inherent, endless vitality?" Severer language followed. It is noticeable, also, that the son belongs to the "advanced," or "Catholic" school. One hesitates to generalize, but it seems to me that in England the eschatology of this school is in the direction of the Larger Hope, while in this

country it is very austere. And it is significant that Mr. Gurney's paper was read before a Society of Priests gathered together for conference, and published by their request.

In one view, the book tends towards Universalism; in another, to the unobliterated, but penitent memory, in the saved, of their sin; somewhat in the line of Dr. Plumptre. But is this consistent with the fact that "God shall wipe away every tear from their eyes?" One capital sentence I quote, "The popular teaching about hell is not austere; it is not even awful. It may scare children, it does not solemnize men."

And now, let me speak of the last work on the subject, which is, in some respects, the most remarkable of all. Some, perhaps many, of my readers, know it, and will anticipate the name. "Our Life After Death," by the Rev. Arthur Chambers, has been published this very year, yet has now (November, 1895,) reached the seventh edition. Its alternate title is "The Teaching of the Bible Concerning the Unseen World." And here is the Nemesis. The title page informs us that the author is Associate of King's College, London, the very college (shade of Dr. Jelf!) from which Maurice was banished for teaching not half so bold and plain. There is a preface, too, by the Rev. Canon Hammond (a strong Churchman, to judge from a book lately published by him),

containing these words: "The doctrine of Eternal Torment, which has long held possession of the mind of Christendom, is responsible for no small share of the irreligion and infidelity, which unhappily prevail among us. People say, they cannot and will not embrace a creed which is so cruel and unjust, and so they throw religion over altogether." There is in the book that union of simplicity of style and depth of thought, which is so uncommon. He has opened up the meaning of familiar texts, in a way which largely fulfils Bp. Butler's prediction. The aim of the book is to show the greatness of the work going on in the intermediate state. It is an illustration of the truth of the remark made to me by an excellent theologian, years ago, that the solution of these questions would probably come from a better understanding of the nature of the intermediate state. Its aim is to show that this life is but the beginning, often under unfavorable conditions, of the work which is not destroyed or abandoned at death, but is carried on after death under better auspices, and in a higher sphere. The book is practical, comforting and solemn. It is practical, because it brings the subject home to our daily life; it is comforting, because it shows that no effort after a better life can possibly be unavailing. It is solemn, because it cuts up by the root the figment of an immediate purification at death, which makes the most

elementary and the most advanced Christian equal in the state beyond, and because it gives a scope to the Law of Retribution, which has practically been denied it, "*Whatsoever* a man soweth, *that* shall he also reap."

It is another proof of the fact that the Larger Hope is a more solemn theology than that which it is displacing.

Praise, with temperate criticism, is worth more than praise unqualified. In the next chapter, one point will be stated, on what I feel obliged to differ from Mr. Chambers.

I cannot close this review without noticing a remarkable work, or rather collection of works, which is very little known; partly owing to its large size (it is an octavo of 943 pages) and partly to its having been published by subscription. The Title page runs "That unknown country, or what living men believe concerning punishment after death; together with recorded views of men of former times. The whole field explored; Every source of wisdom past and present made tributary to this theme—Man's final destiny." It is a collection of no fewer than fifty-one essays, written expressly for the book, which is edited by Dr. L. W. Bacon. Methodists, Presbyterians, Congregationalists, Baptists, Unitarians, Universalists, Swedenborgians, German Reformed, Lutheran, United Brethren, Moravians, and

Hebrews are among the writers. Rome is represented by Cardinal Manning and Dr. Hewitt, Superior of the Paulist Institute, New York. There are articles by Bishop Huntingdon, Dr. John Henry Hopkins, Dean Farrar, and the Rev. T. W. Fowle, an English Parish Priest. Rev. E. de Pressensé, Life Member of the French Senate ; Dr. Godet, Professor of the Theological Faculty, Neuchatel, and the Rev. Dr. Luthardt, of Leipzig, contribute. Experts, not distinctly theological, have also been called in, as Professor Rhys-Davids, whose forte is, Comparative Religion ; Professor Stanley Lane-Poole, translator of the Speeches and Table Talk of Mohammed ; and the Hon. G. G. Stokes, President of the Royal Society of England.

The effect upon the mind would be strange, and hardly healthy, of reading such a Book straight through. We should get bewildered, at the variety of opinions ; and should seem to be looking at a confused kaleidoscope of all shades of color. It embraces all views. We have not a few who hold the cessation of probation with this life and the endless punishment of the wicked. Mr. White, the well-known champion of conditional immortality, has his say. The Andover Theology is represented. The Universalist has a fair field. Dr. John Henry Hopkins has an able article. I will give the heading

of his article: "Everlasting Life a dogma of the Catholic Church. *Everlasting death an opinion, not a dogma.*"

Of those which I have read, the one which best fulfils S. Paul's test, of "Commending itself to my conscience in the sight of God," is that by the Rev. Leonard Woolsey Bacon, D. D.

This much is clear:

1. There has been always in the Church a perfect liberty of thought on this subject. And there has been by no means that unanimity in holding the sterner view which is often taken for granted. The only two attempts to indict thinkers, who have used their liberty—Mr. Maurice and Mr. Wilson—have failed. I speak of the proceedings against Mr. Maurice as a failure, because although the right to *teach* was taken from him, the right to *preach* was not touched, nor attempted to be touched.

2. The writers quoted have not only differed widely one from another, but occasionally an author appears to differ from himself.

3. From Mr. Maurice down, while differing as to the annihilation of the wicked, they agree, with the possible exception of Mr. Gurney, in disclaiming Universalism. But they all lay stress on the work done in the intermediate state, bringing it into a prominence which has rarely been given to it since the Reformation.

A few remarks on one or two points will close this chapter.

In Hymn 75 of our old Hymnal, "Glory be to Jesus," one line was:

"Who from *endless torments*
Did the world redeem."

I felt obliged to omit this verse in using the hymn. The new Hymnal has it:

"Who from *sin and sorrow*
Did the world redeem."

As an offset to this improvement, however, the new Hymnal has introduced H. 621, containing the verse:

"Mark us, whither are we tending,
Ponder how we soon must go,
To inherit bliss unending,
Or eternity of woe."

We are fortunately, however, spared the refrain, which stood in the first edition of Hymns, Ancient and Modern:

"*As the tree falls, so must it lie,*
As the man lives, so must he die.
As the man dies, so must he be
All through the days of eternity." *

Is it not time that this poor, overworked text should have a vacation?

* After these pages were written I read with pleasure the London letter published in the *Church Standard* of November 30, 1895, containing an account of a sermon preached by Canon Wilberforce in Westminster Abbey, quite in the line of this work, and a comment on the omission of this refrain.

In the first Church Hymnal, in use in this country up to 1826, there was a Hymn containing these verses:

“The living know that they must die,
But all the dead forgotten lie;
Their memory and their hope are gone,
Alike unknowing and unknown.
There are no acts of pardon passed
In the cold grave, to which we haste,
But darkness, death and long despair
Reign in eternal silence there.”

Was it not time for a Reformation when such sentiments were put into the mouths of Christian people, and the strains of “Old Hundred” or “Duke Street,” were invited to give them a musical currency? Yet they are a faithful rendering of Ecclesiastes ix: 5, 6. In the office for the Visitation of Prisoners in the Prayer Book (which office is not in the English Book but is found in the Prayer Book of the Disestablished Church of Ireland?)* occur two objectionable exhortations.†

* The following is the authorization of this office: By the Lord Lieutenant and Council of Ireland.

Shrewsbury

Ordered, that the Form of Prayer for the Visitation of Prisoners, treated upon by the Archbishops and Bishops, and the rest of the clergy of this Kingdom, and agreed upon by her Majesty's license, in their Synod, holden at Dublin in the year 1711, be printed and annexed to the Book of Common Prayer, pursuant to her Majesty's directions.

Given at the Council Chamber, in Dublin, the 13th day of April, 1714.

(Signed)

THO. ARMAGH, R.

—McGarvey's “*Liturgiae Americanæ*,” p. 385.

† I refer my readers to these documents, found in the office for the Visitation of Prisoners. They are omitted in order to avoid enlarging this book; with the hope that the reader will have interest enough in the subject to induce him to turn to the Prayer Book.

1. Not only the one to be preached to the criminal under sentence of death, but the one addressed to *any* prisoner takes for granted that they are sinners above all men. Firmly believing that there are men on whom the law can never lay its hand, who are not only as bad as, but worse than, some that are in jail, I consider this tone of speaking as exaggerated and untrue.

2. I have alluded to the state of the criminal law of the last century. The first exhortation might be addressed to a man who was merely innocently unable to pay his debts. The second was to be used alike to the man condemned to death for larceny over the value of twelve pence, which under certain circumstances was then a capital crime, and to the murderer of the deepest dye.

3. The whole drift of the address to the condemned criminal is to produce repentance from the terror of the future.

4. This address takes for granted that he has been justly convicted. This was taking entirely too much for granted in the eighteenth century. It was one of the barbarities of the criminal law, reaching down into this century, that no counsel was to be allowed to prisoners, even when on trial for their life.

5. "God, Who, of His *Endless* pity, promiseth us forgiveness of that which is past." But presently he is told, "Since therefore you are soon to pass

into an *endless* and unchangeable state, and your future happiness or misery depend upon the few moments that are left you." In other words, this "*Endless*" pity is to die with the drop of the noose.

I think there are many of my brethren who would decline to Exhort the Prisoner, either "After this form, or other like." Sure I am that if our Lord had addressed Publicans and Sinners in this spirit, they would not have drawn nigh unto Him to hear Him.

On the other hand, this address is calculated to promote the delusion—and experience shows its danger—that a professed repentance, in sight of the gallows, or the electrical chair, is a passport to eternal happiness; and still more, that a few tears or words constitute such a repentance. To guard against this danger, the Revised Prayer Book has wisely added the following Rubric: "It is judged best that the criminal should not make any public profession or declaration"—that is, at the time of execution.

If man has it in his power to send his fellow-man to endless misery by one *coup*, there can be no question as to the unlawfulness of capital punishment:—nor of war.

NOTE.—A few words may be added to this Chapter, upon the Eschatology of the Prayer Book:

especially since the above Exhortations have been pressed, as proving that Endless punishment is its teaching. The Book is made up of several portions, which are by no means of equal Authority. There are, first, the Creeds, of Apostolic, or Ecumenical Authority. Second, The Offices, Sacramental or otherwise, including the Ordinal, the Order of Confirmation, with its Adjunct, the Catechism. In these, the mind of the Church has been deliberately expressed: although (except in the Catechism) not in formal propositions. Third, We have the Articles of Religion: a Series of doctrinal propositions: a Compend of Dogmatic Theology: having the Special imprimatur of the Church of England. Fourth, The Prayers and Collects, Embodying doctrine, liturgically: assuming it: building upon it: making it the basis of appeal to God. Thus does it use the Trinity and the Incarnation. Fifthly, we have the sermonettes scattered throughout the books, as in the Sacramental offices; and the Ordinal, and those just quoted: compiled mostly at the Reformation, to supply the lack of preaching power of the majority of the clergy.

The Creeds, as I have said, are silent as to the future of sin. The Sacramental offices imply that a benefit is conferred upon the worthy receiver, and that there is danger arising to the Soul, from their misuse or neglect. In the Catechism, this is implied

in the expression, "Generally necessary to Salvation," and the darker side of the future is alluded to, in the expansion of the clause in the Lord's Prayer, "Deliver us from Evil," "And that He would deliver us from all sin and wickedness, and from our spiritual enemy, and from everlasting death." The candidate for the Priesthood is warned, "And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. (Is this an allusion to St. Luke xii: 46, where the unfaithful Steward is threatened, "The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers?") There is a petition in the Litany, "From everlasting damnation, Good Lord, deliver us." The original is, "a damnatione perpetua." This word is certainly equivalent to "Endless," and those Greek words, which, as I shall show, are *not* used in the New Testament.

The Collects speak with guarded, general language and with reserve. "We, who for our evil deeds, do worthily deserve to be punished." "Grant us so to pass through things temporal, that we finally lose not the things eternal." Salvation is treated as a thing to be striven after, and which we may miss

and lose. But absolute silence is maintained as to the nature of the *pœna damni*, or of the punishment. So, with the burial office. There is what one may call a Catholic abstinence from the Protestant tendency to "preach the funeral," and to "improve the occasion." In the English Book, after the words, "that we may rest in Him," it is added, "as our hope is, this our brother doeth." The prayer, "deliver us not into the bitter pains of eternal death," is quite consistent, with a belief in conditional immortality.

The Articles, revised fifteen years after the Litany, obliterated, as we have seen, one, denouncing Universalism, which had been in the original Articles. The Prayer Book is to be interpreted as one document, all its parts being taken together, and it is to be interpreted historically. We must not forget the omission of the Article in interpreting the Litany. These points, with an occasional allusion to "Eternal Death," I believe exhaust the subject.

The form of Family Prayer, in our Prayer Books, is not in that of the Church of England. It has the words, "according to the works done in the body, be eternally rewarded or punished." It was written by Bishop Gibson, of London, whose Episcopate extended from 1723 to 1748.

There remain only the sermonettes of the Book. With regard to those in the Office for Prisoners, the

Simple Question is, Shall we exalt—not the canons, but the preaching of a Provincial Synod, to the level of Ecumenical creeds, or Catholic liturgies? Are they exempt from criticism?

Anything less *Spurgeonesque* than the eschatology of the Prayer Book cannot be found.

I leave what has been said, to the Judgment of the Reader. The Prayer Book is not perfect. If here and there, we find an expression we would like to see removed, it is better frankly to avow it.

CHAPTER III.

THE OPPOSITIONS OF SCRIPTURE.

“I turn again to the Scriptures, but I cannot find that I am able, even after every effort, to combine all these sayings naturally, and without any artifice of interpretation (what a happy phrase that is), into any one clear and determinate picture of the future life and its rewards and punishments. Rather I see many of their teachings, as I see the colors of a painter on his palette: they are all true colors; they will all be needed; but I do not, now at least, see them combined and harmonized, as I shall hope to do, when the Divine Idealist shall have finished His picture of human history, and it shall be unveiled at last, in that Day of Revelation, ready for the Judgment.” Such are the wise words of Professor Newman Smyth, and they are in line with the views that will now be expressed.

I spoke of a criticism of part of Mr. Chambers' book. It is this: He has brought into strong light the passages which make for annihilation; but he has dismissed Universalism summarily, by the quotation of a few texts, culled, as he says, out of a very large number of passages, “Good were it for that man if he had never been born” (S. Mark, xiv: 21).

“He that shall blaspheme against the Holy Ghost hath never forgiveness” (S. Mark, iii: 29). “He that believeth not on the Son, shall not see life” (S. John, iii: 36). The Apostolic writers threaten impenitent sinners, with Everlasting destruction (2 Thess., i: 9), and death unto death (2 Cor., ii: 16).

Now, Universalists have not a few teachings of Scripture, which they contend make for their side; and we shall only retard the solution of the question by refusing to look at them. They may be divided into several groups: First, we have those which distinctly affirm, that the end sought to be effected by Our Lord’s Mission, was the salvation of the World. They declare, that “He taketh away the Sin of the World” (S. John, i: 29); that “He is the Saviour of the World” (1 S. John, iv: 14); “The propitiation for the sins of the Whole World” (1 S. John, ii: 2); “the Saviour of all men, especially of them that believe” (1 Tim., iv: 19); that “the Grace of God hath appeared, bringing Salvation unto all men” (Titus, ii: 11); that “He came to seek and to save that which was lost” (S. Luke, xix: 10); “Who will have all men to be saved” (1 Tim., ii: 4). If it be objected that this Will of God may be frustrated by man, He says, “I, if I be lifted up from the Earth, will draw all men unto Me” (S. John, xii: 32). So, “Having made known unto us the mystery of His will,

according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in Heaven, and which are in earth" (Eph., i: 9-10). Can this Divine purpose and will be defeated?

Another passage, which we may fairly quote, is this: "He shall send Jesus Christ, which before was preached unto you, whom the Heavens must receive until the times of restitution of all things" (Acts, iii: 20-21). The noun translated "restitution," is used nowhere else in the New Testament, and the only place in which the verb is used is in S. Mark, xvii: 10, "Elias truly shall first come and *restore* all things." The word is defined a "restitution or restoration of anything to its former state, hence, change from worse to better; melioration, introduction of a new and better era." It has its parallel in the new Heaven and the new Earth of 2 S. Peter, iii: 12. "It does not necessarily involve, as some have thought, the final Salvation of all men, but it does express the idea of a state, in which righteousness, and not sin, shall have dominion over a redeemed and recreated world."

But this is not their strongest point. That, it has always seemed to me, is to be found in the Epistle to the Romans (v. 18-21). We must insert the definite article "the," before the word "many,"

and must remember that "the many" means all men—all mankind. "But not as is the offence, so also is the free gift. For if, through the offence of one, *the many* be dead, much more the Grace of God, and the gift by Grace, which is by One man, Jesus Christ, hath abounded unto *the many*. Therefore, as by the offence of one, judgment came upon *all men*, unto condemnation, even so, by the righteousness of one, the free Gift came upon all men, unto justification of life. For, as by one man's disobedience, *the many* were made sinners, so by the obedience of One, shall *the many* be made righteous. Moreover, the law entered that the offence might abound. But where sin abounded, *grace did much more abound*; that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, through Jesus Christ, our Lord." The "all men" of verse 18 are evidently the same as "the many" of verse 19. He is establishing the relation between the sin brought into the world by Adam, and the counteracting salvation effected by our Lord; and his point plainly is, that the restorative effect of the latter, so far from falling short of the ruinous effect of the former, exceeds it. "*Much more* shall the Grace of God abound unto *the many*."

Finally, "And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God

may be all in all"—all things in all men. (1 Cor., xv. 28).

Enough has been quoted to show that the Universalist has much to say for himself. If these words of S. Paul had nothing to oppose them, I should say they were final. But we must read not only the Scriptures that look the other way, but also the book of human life; and, so reading, I, for one, cannot say that the question is settled in favor of Universalism.

We stand in a much better position for the eventual ascertainment of the truth, than did our fathers. Fifty years ago, had a theological professor been lecturing to his class, the exigencies of his position would have required him to *dispose* of these texts. His orthodoxy would have been impeached, had he not done so. He dared not take an all-around view. He would have been forced to read endless punishment into them; just as the Princeton Professor, of whom Bishop Clark speaks, read Calvinism into the text, "He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world," *Making* it mean, "He died not only for the Elect among the Jews, but also for the Elect among the Gentiles." On this principle, as Bishop Butler says, "Anything can be made of anything."

Now there are two ways of treating this opposition.

The first is that of Bishop Westcott, who, under the Article of the Creed, the life everlasting, in his work, "The Historic Faith," writes thus, "But two thoughts, bearing upon the future, find expression in the New Testament. The one is, of the consequences of unrepented sin, as answering to the sin; the other, of a final unity, in which God shall be all in all. We read of an Eternal sin, of a sin which hath never forgiveness, in this world, nor in the world to come; of a debt incurred, of which the payment, to be rigidly exacted, exceeds all imaginable resources of the debtor; of eternal destruction, of the worm that dieth not and the fire that is not quenched. And, on the other hand, we read of the purpose, the good pleasure of God, to sum up all things in Christ, and through Him to reconcile all things unto Himself, whether things on the earth, or things in the heavens, of the bringing to naught the last enemy, death, and the final subjection of all things to God.

"Moreover, it must be added, these apparently antithetical statements, correspond with two modes of regarding the subject from the side of reason. If we approach it from the side of man, we see that, in themselves, the consequences of actions, appear to be for the doer, like the deed, indestructible; and also that the finite freedom of the individual appears to include the possibility of final resistance to God.

And again, if we approach it from the Divine side, it seems to be an inadmissible limitation of the Infinite Love of God that a human will should forever refuse to yield to it, in complete self-surrender, when it is known as love.

“If we are called upon to decide which of these two thoughts of Scripture most prevail, we can hardly doubt that that which is most comprehensive, that which reaches farthest, contains the ruling idea, and that is the idea of a final, Divine unity. How it will be reached, we are utterly unable to say ; but we are sure that the manner, which has not been revealed, will be in perfect harmony with the justice of God, and the obligations of man’s responsibility. More than this we dare not lay down. But that end *the* end rises before us, as the strongest motive, and the most certain encouragement in all the labors of the life of faith.”

The other method of viewing these diverse utterances is that of the Danish theologian, Martensen, as quoted by Plumptre. The Dean says: “As regards this further question, whether we may look beyond this possibility of change to the actual restoration of all moral beings, Martensen’s language is singularly calm and temperate. He says: “The Church has never ventured upon this inquiry. The Christian consciousness of salvation, in all its fullness, would lose its deepest reality, were the doctrine of eternal

condemnation surrendered. It must, however, be allowed that the opposite doctrine of universal restoration has been espoused at various periods in the history of the Church; and, moreover, that it too finds some foundation and sanction in the language of Holy Scripture; that it has not always sprung from levity, but from a deep conviction of humanity; a conviction growing out of the very essence of Christianity. We have full warrant for saying, therefore, that the more deeply Christian thought searches into this question, the more does it discover an ANTINOMY, *i.e.*, an apparent contradiction between two laws, equally divine, which it seems cannot find a perfectly conclusive and satisfactory solution in the present stage; the earthly limits of human knowledge.’’

Now, of these two ways of looking at this question, it appears to me that the latter is the sounder. Bishop Westcott’s view is, in fact, though he does not use the word, Universalism; it is giving the same effect to Universalist authorities as if there was nothing to oppose them. It is making Universal Restoration not the *ruling*, but the *only*, idea of Scripture. It is the Aaron’s rod which swallows up all the rest. It is the applying that narrowness of interpretation to Scripture which, taking certain passages to the exclusion of the rest, is, and always has been, a fruitful source of error. It is committing,

on one extreme, precisely the same error which the damnatory Eschatology was guilty of on the other. In the very Epistle to the Romans which contains this unqualified parallel of salvation and condemnation, we also find a line of argument, which, taken by itself, supports the strictest decrees of Calvinism. "As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, or of him that runneth, but of God that showeth mercy. For the Scripture saith unto Pharoah, Even for this same purpose have I raised thee up: that I might show my power in thee, and that my Name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. ix: 13-18). The Calvinist has just as much right to say that this is the "ruling idea" of S. Paul, and that his prediction of an Universal Restoration is a subordinate idea, to be governed by it, as he has who lays exclusive stress upon this prediction to say the reverse.

Bishop Westcott says: "If we are called upon to decide, which of these two thoughts of Scripture must prevail?" Herein seems to me to be the

mistake—we may say the double mistake. 1. It is unsound philosophy to say that of two facts or truths, each admitted to be such, one must *prevail*. 2. To assume that we are “called upon to decide” the question at all.

The fact is, that these oppositions of Scripture are not exceptions to the laws, which are laws both of mind and matter, but are illustrations of them. Every truth, it has been well said, has its counter-truth. Every truth has its positive and its negative pole. Every truth is an hemisphere, and seeks its companion hemisphere before it can be made perfect.

The variant language of S. Paul and S. James with reference to faith and works is a Scriptural illustration. “What shall we say, then, that Abraham, our father, as pertaining to the flesh, hath found? For if Abraham was justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was accounted unto him for righteousness” (Romans iv: 13). “Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called the Friend of God. Ye see, then, how that by works a man is

justified, and not by faith only." (St. James ii: 21-24). The very same words are used by S. Paul to prove that Abraham was *not* justified by works which S. James employs to show that he *was* justified by works. Can we say that either of them has the *ruling* idea?

The apparent opposition between God's predetermination and man's free will may be cited. Sanday, commenting on Romans ix., says: "If we follow this train of thought, then it would certainly appear that God, or the chain of natural circumstances set in motion and directed by God, made him what he is. In other words, he is elected and predetermined to a certain line of conduct. This is the logic of one set of inferences. On the other hand, the logic of the other set of inferences is just as strong: that man is free.

"There is an opposition irreconcilable to us with our present means of judging. We can only take the one proposition as qualified by the other."

Indeed, we may find an illustration in the manner in which the highest mystery of the Christian Faith, the Incarnation, is spoken of by our Lord Himself: "I and my Father are one." (Substance): "My Father is greater than I." If we strike out the former we deny His Eternal Godhead. If we cancel the latter we deny that He is "inferior to the Father

as touching His Manhood." We cannot say that either is the *ruling* idea.

So it is in mechanics. We have the centripetal and centrifugal forces. We have attraction and repulsion. We could not think of saying that the revolution of the earth round the sun was the *ruling* idea of its motion, which must eventually overcome its rotation on its axis; or that day and night, the result of the latter, is a motion *inferior* to summer and winter, the effect of the former; or that in some way unknown to us the former is to swallow up the latter.

If the rotation were to cease, and either day or night be no more, we should soon give up this way of speaking. Nothing is better known in mechanics than the *resultant* of two opposing forces. Now then, it appears to me, we are to wait for the revelation of the resultant of these opposite forces of salvation and condemnation. Our predecessors have committed the mistake of ignoring the former. Let us not fall into the opposite error of silencing the latter.

Or may it be that we have a picture made up of the ideal and the actual. The Scripture writers sometimes idealize. The first eight verses of S. Paul's First Epistle to the Corinthians present a picture of the *ideal* Church, the remainder describe the *actual*—a very different one. The fiftieth Psalm,

and the first chapter of Isaiah, call Israel God's people, and proceed to accuse them of the most flagrant sins. Thus the universalism of the Bible may describe the ideal future. That may require to be qualified by the sterner side before we reach the actual.

Look at these two verses of the Book of Proverbs, standing side by side :

" Answer not a fool according to his folly, lest thou be like unto him."—Prov. xxxi: 4.

" Answer a fool according to his folly, lest he be wise in his own conceit."—Prov. xxxi: 5.

Prefaced to many of Lord Bacon's Essays is a series of " Antitheta," or opposite maxims on the subject of the essay. Being thus opposed to each other, we are put upon inquiry as to the *Resultant*. Here are a few :

RICHES.

Pro.

Riches are despised by those who despair of obtaining them.

While philosophers are debating whether virtue or pleasure be the ultimate good, do you provide yourself with the instruments of both.

It is by means of wealth that virtue becomes a public good.

Con.

Riches are neither more nor less than the baggage of virtue, for they are at once necessary and inconvenient appendages to it. Many who think that everything can be bought with their own wealth have been bought themselves first.

Wealth is a good handmaid, but a bad mistress,

NOBILITY.

Pro.

High birth is the wreath with which men are crowned by time.

We reverence antiquity in lifeless monuments, how much more in living ones.

Nobility withdraws virtue from envy and commends it to favor.

Con.

Nobility has rarely sprung from virtue, virtue still more rarely from nobility.

Persons of high birth oftener resort to their ancestors as a means of escaping punishment than as a recommendation to high posts.

Such is the activity of new men that men of high birth seem statues in comparison.

In running their race men of high birth look back too often, which is a sign of a bad runner.

Since writing this chapter I have come upon the following words of Bishop Wordsworth, of S. Andrew's, Scotland (*not* of Lincoln), which are a fitting conclusion : " Perhaps a careful study of the Gospels and Epistles teaches one to think that there are, if I may so say, two parallel lines of revelation, which can never meet in this world, but will meet, we humbly trust, in the world to come." The question really amounts to this : Is sin an *episode* in the history of the world, or is it a *fixed fact* ?

CHAPTER IV.

PROPOSITIONS OR CONCLUSIONS.

The reader may be disappointed at the caution and the want of positiveness which have been shown in the preceding chapters, and may think that I have nothing definite to set before him as the result of all. I shall now show that what has been said leads to definite conclusions. In some cases they will be merely stated. In others there will be comment or enlargement upon them.

The remark is eminently applicable to this subject that not only the intimations of Scripture, but the principles of justice and right, which are written by the Finger of God in the human heart, are an authority on this as on all questions.

We ought not to be called to "go to the Bible" for proof of them. They are features of the Image of God, in which He made man, and they need no authority of a Book. When some doctrine is pressed upon us, on the authority of the Bible, which is at variance with our fundamental moral ideas, we may be sure that the Bible is misused. Faith, as understood by some persons, means the assent to a tenet which shocks and outrages our sense of right; and the greater the shock, the greater the faith is

supposed to be. The principle is sanctioned by our Lord Himself: "Yea, and why even of yourselves, judge ye not that which is right."

1. Reason, Scripture, and analogy go to show, that this life, and the intermediate state, form parts of one system; and that the work of acting upon human souls goes on behind, as well as before the veil. Time and History do not come to an end, until the Day of Judgment.

2. Although this life is the probation for the next, and therefore "the deeds done in the body" are of prime importance in determining, and in some cases are probably conclusive in determining man's condition hereafter, yet, in many cases, owing to defective education, or environment, or from physical causes, there has not been in this life any fair trial of what a man is, or opportunity of developing his moral powers. This imperfect condition cannot in justice determine the issues of endless happiness, or misery.

3. A man may, by the life he has led, or the errors he has entertained here, sustain an irreparable loss hereafter, and yet he may be saved: "Yet so as by fire"—that is, as one is saved who escapes for his life out of a burning building. (1 Cor. iii: 11-15.

We cannot quit this point without saying something of the so-called "Parable of the Rich Man

and Lazarus." There are many difficulties of detail in its interpretation, partly arising from the fact that it uses the Jewish traditions of the day, as the organ of instruction, and partly, no doubt, from the Divine depth of meaning.

There is a sharp dividing-line between the interpretation of the old school of commentators, such as Wordsworth and Alford, and the advocates of the larger hope. The former represent the condition of Dives as hopeless, and consider that condition to be the vestibule of Gehenna. Kingsley, Gurney, Chambers, and presumably Maurice, represent him as undergoing purifying suffering, and as eventually to be saved. If we are frightened at the word "Purgatory" there is an end of the matter. So long as people will be terrified by a word, and refuse to look at the *thing*, the case is hopeless.

After anxious consideration it appears to me that he was suffering the inevitable repentance of those who hereafter feel the irreparable loss of opportunity here; that without presuming to give this as the explanation, such repentance might well be described as being tormented in this flame; that good had not by any means died out within him; that his desire to send Lazarus to warn his brethren is evidence of the awakening of such good; that out of this, that moral change, which is Salvation, is in Course of Evolution, but that he never can be saved

as the rich man is saved who has used his riches and the power given him for the good of his fellow men and the glory of God.

I do not see that this is an attractive picture nor an encouragement to any living Dives to act, as did his predecessor, now in Hades. And the number of those who are sharing his fate, or are on the way to share it, is, it is to be feared, not small. Translated into plain English it means all those who are living a life of selfish enjoyment. Of course, there may come a time when, by the continuance of this life, all capacity for good is lost; and then, even the Salvation of Dives cannot be hoped for.

The interpretation which has been received by a certain school, and which was once mentioned to me with as positive an assurance as if it had fallen upon the interpreter from the skies, was this: "Do you know why the rich man desired to send Lazarus to warn his brethren? It is because he knew their presence would increase his own suffering."

Upon this I have no comment to make. My own interpretation, I am given to understand, was, in substance, that of the late Rev. Dr. Mahan—very high authority indeed:—"clarum et venerabile nomen." It is but fair, however, to mention that there is no analogy in Rabbinic writings to the statement that "there is a great gulf fixed," between the two. So says Edersheim.

4. But, I think that a man by a course of deliberate selfishness, which is the root-sin, but takes many shapes, as covetousness, lust, lying and causing others to sin, may so harden himself in this life as to become "past feeling" and actually to extinguish all sense of the difference between right and wrong, the light that is in him having become darkness. There is a mysterious law known as "the enhancement of sin." "If a man shall have so sundered himself from the stock of his humanity as to join himself to the evils against which he was called into being to contend, then it is reasonable to believe that his lot will be the same as those with whom he has so joined himself." May not this loss of the sense of difference between right and wrong be the sin against the Holy Ghost which hath never forgiveness? It hath never forgiveness because the sinner has deprived himself of the power of repentance, and he cannot repent, because, by his own act, he has deprived himself of the power of seeing his sin.

"We have nowhere," says Mr. Chambers, "taught in these pages that one who has persistently closed his eyes to truth and, in opposition to conscience, resolutely practiced evil, will be capable of Salvation after death."

No victory was ever gained in this world's battles without loss of life. Are we not led to think it

probable that the great and final victory over evil will not be achieved without an analogous spiritual loss? Nevertheless

5. Endless existence in penal suffering, which is what is commonly meant by "Everlasting Punishment," is not "An Article of the Christian Faith as contained either in the Apostles' or Nicene Creed," not being included in nor deducible from the Life Everlasting (Eternal) of the former, or the Life of World to Come of the latter.

6. The "Æonian" controversy, as it is called, turns on the question whether the word, sometimes translated Everlasting and sometimes Eternal (in S. Matt. xxv : 46, it is the same word in the original, "These shall go away into *Everlasting* punishment, but the righteous into life *Eternal*") denotes Endlessness. Etymologically, it certainly does not. The "æon" is the period of existence of any person, thing or institution. The hills and mountains are called everlasting, although there was a time when they were not, and there shall come a time when they shall cease to be. The "æon" of the ephemeron, the insect of a day, is the one day which sees it born and sees it die. God said of circumcision, "My covenant shall be in your flesh for an *everlasting* covenant," where the same word is used in the Septuagint, as in the Gospel, yet we know that circumcision has long been abolished.

The word does not and cannot of itself denote endlessness. I will go further and say that it has been used for this very reason. I base this statement upon the fact that there are words which *do* have this meaning, unmistakably. Is it too much to say that they have been avoided? The use of any one of them would have settled the question in regard to the endlessness of punishment. Such words are αἰδιος, ἀπέραντος, ἀκατάλυτος. The first is used in Romans i: 20, "His *eternal* power and Godhead." The second in 1 Tim. i: 4, "Neither give heed to fables and *endless* genealogies" (the word signifies that *beyond* which there is *nothing*). The third is used in Hebrew vii: 16, where our Lord is said to be made, not after the law of a carnal commandment, but after the power of an *endless* (indissoluble) life. I do not, however, consider this as a question of prime importance. The matter can never be settled by a word. But thus much the discussion *can* accomplish: to show that philology lends no countenance to the opinion of the endlessness of punishment, but leaves the question to be determined on other grounds.

7. "The annihilation of the wicked after the Day of Judgment, by the Second Death, commonly called 'conditional immortality,' has arguments in its favor of no small force, but it lacks the conclusiveness of proof."

So I had written eight years ago, and the words are allowed to stand, for the very reason that I am about to modify them. It is an illustration of the tentative, gradual way in which one's mind is led on about this deep subject. It appears to me more and more likely to be true.

It is remarkable how writers differ on this point while agreeing on some others. Dean Plumptre disbelieves it entirely, argues against it elaborately, and concludes: "Whatever support this view may derive from a narrow and almost servile literalism in its interpretation of Scripture, it must be rejected as at variance with the intuitive beliefs which all God's revelation pre-supposes; at variance also with the meaning of Scripture, when we pass beyond the letter to the truth which it represents."

And Mr. Gurney, in the same strain: "The theory of annihilation, or conditional immortality, is one which I do not care to discuss, for I feel persuaded that it will never commend itself to the mind and conscience of the Spirit-bearing Church. A few men, both earnest and able, in ancient and modern times, have adopted it. I cannot think they would have done so had they not been driven into it as a means of escape from the popular teaching about hell, and under the impression that the Gospel of Restitution is too good to be true."

On the other hand, Prebendary Row, as we have seen, practically upholds it. But its ardent champion is Mr. Chambers, who comes to the conclusion unqualifiedly as the alternative to universalism, which, as we have seen, he dismisses peremptorily. His whole discussion of the subject is very interesting (pp. 133-144). Let it be considered :

(a) Setting aside all questions of the tenet of the inherent immortality of the soul being derived from the Platonic philosophy, we fall back on S. Paul, who teaches us that God only hath immortality (deathlessness), (1 Tim. vi : 16) ; hath it, that is, inherently, essentially.

(b) We come to this point with the traditional interpretation, which makes the passages cited in favor of annihilation to mean deathless existence in misery, so rooted in us that it is very hard for us to bring our minds into an impartial attitude. We must first learn to think that it is *possible* before we can receive proof that *it is*.

(c) If it be said that we have no evidence of any immaterial entity, like the human spirit, being destructible, it may be replied that the soul of the brute, although a lower order than man, is immaterial, and it is generally believed that *it* does not survive death. And S. Peter (2d Ep. ii : 12) compares sinners to "natural brute beasts made to be taken and destroyed,"

(d) Consider the drift of passages such as these : "The ungodly are like the chaff which the wind driveth away." (Ps. i : 4.) "Consume into smoke ; consume away." (Ps. xxxvii : 20.) "As the whirlwind passeth, so is the wicked no more." (Prov. x : 25.) Much stronger, "He shall burn up the chaff with unquenchable fire." (S. Mat. iv : 12.) "Who-soever shall say thou fool, shall be in danger of hell fire." (S. Matt. v : 22 ; see also v : 29.) Now Gehenna is the valley of the Son of Hinnom, once infamous for the horrid worship of Moloch, and afterwards polluted with every kind of filth, as well as the dead bodies of malefactors and carcasses of animals. In order to consume these, and so avoid the pestilence which such a mass of corruption would occasion, constant fires were kept burning. It was "eternal fire." What is thrown into such a receptacle is thrown, not in order that it may *continue* to exist in its corruption, but that it may *cease* to exist altogether. Such, too, is the natural lesson of the Parable of the Wheat and Tares. "Gather ye together first the tares in bundles to burn them, but gather the wheat into my barn." (S. Matt. xiii : 30.) No one who brought his mind to such a parable without pre-possession could think that it meant that the tares were to *continue to exist* in the fire.

But Mr. Chambers has left unquoted the strongest proof of all. It is that derived from S. Jude 7 : "Even as Sodom and Gomorrah, and the cities

about them in like manner, giving themselves over unto fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire.*" To suffer that vengeance is not to be kept alive in that fire, but to be so completely annihilated by it that not a vestige remains. And we are clearly to infer that the fate of the sinful city is a parable of the fate of the sinful inhabitants. Brick and mortar, or their ancient equivalents, have no souls; and S. Jude never would have mentioned them, unless as a parable of spiritual things.

This consideration is greatly strengthened by 2 S. Pet. ii: 6. "Turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, *making them an example to those that after should live ungodly.*" Here we are distinctly taught that the fate of the *material* Sodom and Gomorrah is a symbol of the fate that should befall the ungodly. It would be no symbol at all if they are to be kept alive in penal misery.

(e) But by conditional immortality is not meant the annihilation of the wicked directly after death. Being is not extinguished then. Those who hold it maintain that the lost soul continues to exist in suffering after death, and the "certain, fearful looking for of judgment and fiery indignation which shall devour (note the word, eat up, it means,) the adversaries." Says Mr. Chambers: "The Old and New

Testament alike proclaim that at the Judgment some will pass into a place or condition of punishment for sin. This punishment is expressed in the Greek New Testament by the word 'Gehenna,' and in the English by 'Hell.' Closely associated with this condition of Hell, but quite distinct from it, is a subsequent experience, called in the Bible the Second Death. This latter is the outcome of the former, and bears the same relation to it that bodily dissolution does to the mortal physical suffering which precedes it."

Some object to the annihilation of the wicked on the ground that it would be a blessing to them. They share the feeling of Justin Martyr: "Our souls are not immortal, nor uncreated; yet I say not that all souls die; for that indeed would be a god-send to the wicked." It cannot be too often repeated that the question to be asked is not "What are *the results* of truth?" but "What *is* truth?" But the way in which different minds look at immortality is very different. Some prefer endless existence in hell to the being blotted out. And there are good Christians to whom the idea of an immortal existence is simply intolerable. We must have a standard other than these varying feelings.

(f) There is no reason why those who once never had a being should not cease to be; why that which *came* into existence should not *go out of* existence.

(*g*) It seems the natural and just punishment that they who have *misused* existence should be punished by *forfeiting* the existence which they have misused. Lastly

(*h*) Nowhere in the Bible is the soul spoken of as an immortal soul, or as having any natural, inherent immortality. In 1 Cor. xv: 53, we have "This mortal must *put on* immortality." The word is in sound as well as sense to "endue." The whole drift of the argument goes to show that S. Paul is speaking throughout only of the resurrection to life everlasting, and his words mean "This mortal must be *endued* with immortality," which carries out the argument of those who hold conditional immortality, that it is the gift of God to the saved.

Archbishop Whately—a master of logic—teaches that in every discussion it is of first importance to determine on which side the burden of proof lies. Now I submit that the assertion that "God only hath immortality," puts the *onus probandi* on those who assert the immortality of any creature. Proof of this derived immortality is fully furnished in regard to the saved. My contention is that it is *not* furnished with regard to the lost.

I leave this point by quoting some remarkable words of Professor Godet of the Theological Faculty of Nuchâtel, Switzerland: "It is possible

that there are still in this mysterious matter hidden sides, on which we can yet scarcely look. When the glass, having passed from the hand of the workman, once cooled off, has taken its fixed form, if this does not answer to his intention, he can no longer change it. But he does not therefore look on the material as lost. Instead of throwing it away as vile refuse, he puts it back in the furnace, and after having recast it, he seeks to give it the new form which shall answer to his thought. Can one not imagine something similar with regard to the man who has refused to fulfil his destiny? May there not be at the bottom of this ruined personality an impersonal human existence which God can take back into His hands to draw from it by a subsequent development a personality which shall answer to his thought? We know so little what *being* is, and what relation there is between the verb *being* and the substantive *a being*. The most profound thinkers have exhausted themselves on this problem. . . . It is perhaps at the bottom of this abyss that there is hidden the solution of the formidable problem which has occupied our attention."

8. Men who leave this world in a state of salvation, that is with the elements of the character which God will accept at the Last Day, depart in very different degrees or states of preparation; from the man who has repented an hour before his death

up to the Christian who has served God for a lifetime. Popular theology, while too severe in one aspect, is too lax in another, ignoring the fact that a man may die saved, and yet carry away with him much evil, the removal of which is a moral necessity. Dismissing, as both unreasonable and unscriptural, the idea that death effects a sudden preparation, we must lay stress upon the work which is done in the intermediate state, of fitting the departed for heaven. The "good work" has only been "begun" here; it must be "performed until the day of Jesus Christ" (Phil. i: 6). That day can only mean the Day of Judgment. And upon the amount that has been done here will depend the amount that remains to be done there. If the former has been great the latter will be less, and *vice versa*. Not only this; not only must incomplete good be completed, but that which is bad must be unlearned.

The Christian teacher or priest who has taught error, or a false system, must there awaken to a sense of the truth, for there can be no deception there. The persecution of the truth, in the milder modern form as well as in the coarser way, must then be fully realized. Prejudice and warped judgments can no longer be indulged there. Acts of injustice (testamentary ones for instance) must be seen in their true light, when there is no power of recalling them. Failure of duty must be brought

home to the disembodied spirit, Wrongs, unkindnesses, uncharitableness, in all which not alone the "ungodly" offend, done in the body, must stand out. Let the *word* Purgatory be given up, on account of the associations connected with it, but let us remember that the early Christian writers, and many of later date, unite in asserting the necessity of discipline or purification of some sort beyond the grave. Archdeacon Farrar and Mr. Chambers, neither of whom can be suspected of a leaning toward what Article XXII. calls "the Romish doctrine of Purgatory," unite in maintaining this. Farrar and Pusey are at one in holding that "short of the sin which hardens finally, there may be countless cases of seeming failure, heresies, unbelief, that arise from ignorance, prejudice, enfeebled and stunted capacities, which yet do not exclude men from salvation, and leave them as possible subjects for the purifying education, which leads up to it." And Mr. Chambers has these wise words. After speaking of the mediæval corruptions on the subject, he continues, "The *foundation* is Scriptural and good ; but upon that foundation men have reared a superstructure of rubbish. If it were not so, if there had been no foundation of truth, the doctrine of Purgatory would long since have ceased to be believed. There are thoughtful men to-day who *do* believe it, though not perhaps

in its coarser mediæval representation. And how it becomes possible for them to do so, is, that, underlying a very great amount of error, is the truth, that, in the Hades life there is a work of perfecting and developing. If the word 'Purgatory' be used only to denote a purging out of sin and imperfection, I know of nothing objectionable in it. Our Church of England has not a word to say against it. What she condemns in her XXII. Article is, 'the *Romish* doctrine concerning Purgatory' " (p. 104).

I add the words of Mr. Maurice in his statement of what he did *not* hold: "*Not* to invent a scheme of Purgatory, and so take upon myself the office of the Divine Judge. *Not* to deny God a right of using punishments, at any time, or anywhere for the Reformation of His Creatures."

I venture to quote a few sentences from a sermon of my own. They state the question and leave it, where God has left it, unsolved in detail. The subject is "Heaven:"

"But there is one difficulty on this subject which we ought to face. We read of a home in which all is purity. We are told that there shall enter in nothing that defileth." The rule has no exception. "Without holiness, no man shall see the Lord." In order to enter Heaven there must be nothing in a man in which the eye of God can detect a blemish

or a flaw. . . . And these are they, who, as it is said, expect to go to Heaven, and to endure a look, and to be happy while it reads them through and through, which will draw out of man the faintest sin, and make him blush at the smallest speck of wrong within. It is character which determines our going to Heaven ; nay, it is character which *is* Heaven, and what *is* our character ? The laborer carried off suddenly in his working clothes, from the clod and the plough, to a court reception, would not be more ill at ease, than would be many a Christian in Heaven. Is it in this earth that the fine gold is to be found ? Is this the material of saints in glory ?

“ But we know that there *are* dead who die in the Lord, who, from the moment of their death, rest from their labors. And we know too that our struggle after purity is not an useless one, for when S. Peter bids us give all diligence that we may be found of Him in peace, without spot and blameless, he teaches us that such diligence will not be in vain. . . . Let all such take courage. He will, in His own way and time, rid them of all trace of sin ; and when they awake up after His likeness they shall be satisfied with it.”

What then, it will be asked, is this “ *doctrina Romanensium*,” which the article condemns ; and wherein does it differ from what has now been advocated ?

Some of my readers may have read Tract No. 90 of the Oxford Tracts. They will recall how the future Cardinal Newman, the author of it, claims that in condemning the *Romish* doctrine of purgatory, Article XXII. by implication admits that there *is* a doctrine of purgatory which it does *not* condemn. The article is as follows: "The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images, and relics, and also invocation of saints, is a fond (foolish) thing, vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the word of God." Pardons are the same as indulgences. This tract raised a storm of indignation, and was the occasion of the discontinuance of them. The calm and judicial Dean Church, in his history of the Oxford movement, thus comments: "Nothing could exceed the scorn poured on the interpretation of the twenty-second article; that it condemns the *Roman* doctrine of purgatory, but not *all* doctrines of purgatory, as a place of gradual purification beyond death. But in our days a school very far removed from that of Mr. Newman, would require and would claim to make the same distinction."

I trust the foregoing pages show that the distinction is well-founded. It will appear the more so if we try to get some idea of the points in which the Romish doctrine differs from it. It does so in these:

1. The *popular* belief, I take it, is that the fire which purifies souls is a material one. It has not been so pronounced *ex cathedra*, but such a theologian as Bellarmine holds that the fire is corporeal. A belief, this, not so objectionable as that of Mr. Spurgeon, as quoted in Chapter I. of *Endless Flames*.

2. The Romish doctrine holds to a *Quantitative* Satisfaction for sins committed in this life : with the "superfluous" merits of the saints, those which were more than enough to secure their own salvation, applied to the remission of the sins of others. It is thus connected with works of supererogation which Article XIX. condemns. It will be seen what a tendency this has to bring in that invocation of saints and worshipping of images and relics which the article condemns. The following passage from Shakespeare explains a "quantitative" satisfaction. It is taken from the prayer of King Henry V, just before the battle of Agincourt :

"Not to-day, O Lord,
O, not to-day, think not upon the fault
My father made, in compassing the crown.
I, Richard's body have interred new
And on it have bestowed more contrite tears
Than from it issued, forced drops of blood.
Two hundred poor I have in yearly pay,
Who twice a day their withered hands hold up
Toward heaven, to pardon blood : *and I have built*
Two chantries, where the sad and solemn priests,
Still sing for Richard's soul."

Then he changes into a truer strain :

“ More will I do,
Though all that I can do is nothing worth,
Since that my penitence comes after all,
Imploring pardon.”—*Act iv., scene 1.*

3. The system of indulgences in remission of the temporal penalties of sin, including in the word “temporal” those of a purgatory between death and resurrection, Bishop Browne, on the articles (p. 503) quoting Cardinal Bellarmine, says : “ It is held that the Bishop of Rome has a store or treasure of the merits of Christ and of the saints, which for sufficient reasons he can dispense, either by himself or his agents, to mitigate or shorten the sufferings of penitents, whether in this world or the world to come ; meaning by ‘ the world to come ’ the period between death and resurrection.” In other words, a system of suffering is created for the purification of the sinner, and then an elaborate system is built upon it for the deliverance of the soul from that suffering, and so for the frustration of the very object of it.

A Prayer, issued by authority, is worth more, as a proof of actual practice, than an abstract decree of a Council. It bears the “ Reimprimatur ” of the late Archbishop Wood, and is taken from the “ Vade Mecum.”

PRAYERS FOR OBTAINING PLENARY INDULGENCE.
PREPARATORY PRAYER.

Almighty and Everlasting God, I trust, that by Thy Mercy, I am absolved from all my sins, and delivered from Eternal damnation ; yet since I am still obnoxious to the temporal punishment due my sins, and my own works are not sufficient to make satisfaction for them, I fly to the inexhaustible treasury of the merits of Thy Only-begotten Son, and of the saints, that by their abundance my defects and infirmities may be supplied. I cheerfully offer myself to do all those things which are appointed for this End. Receive them, O Father of Mercies, in union with the Passion and Death of the same, Thy Son, and make me, although unworthy, partaker of this plenary indulgence.

Our Father. Hail Mary.

There is the following foot note to this Prayer :

“ For obtaining the Indulgences, it is sufficient to say with devotion, five Our Fathers, and five Hail Marys, but the following are the forms commonly used. They are applicable, either to those who use them, or to the Souls in' Purgatory ; and may be said, either at the time of the Jubilee, or any other occasion.”

I add this Preface to a Prayer in the same connection : “ Prayer, to which is annexed a plenary

indulgence applicable to the souls in Purgatory, which all the faithful may obtain, who, after having confessed their sins with contrition, receive the Holy Communion, and pray for the intentions of the Sovereign Pontiff, shall devoutly recite it, before an image, or representation of Christ crucified."

Much of the contents of this little book is admirable, but from these extracts, there can be no doubt what its doctrine of Purgatory is.

9. This last topic brings us closely up to that of Prayers for the Dead. Let us look at the subject historically.

The history, with which the Second Book of the Maccabees deals, is that of nearly two centuries before Christ. It is the history of the resistance of the Jews, under their Maccabean leaders, to the idolatrous tyranny of Antiochus Epiphanes. Here, for the first time, we meet the belief in what we find in the Canonical Scriptures only occasionally, and in faint hints; but which, in its clearness of expression, anticipates almost the very words of the Christian creed, "A Resurrection unto Everlasting Life." The sudden emergence of this truth is striking, indeed startling. It is said of one of the seven brethren who were martyred for refusing to eat swine's flesh, And when he was at the last gasp, he said, Thou, like a fury, takest us out of this present life, but the "*King of the world shall raise us up who have died*

for His law unto everlasting life." 2 Macc. vii : 9. And this hope was enough to sustain them under the most horrible tortures. No one of the Saints of the Old Testament speaks in this way. It is not in my line to discuss the reason of this sudden clarifying of the future. But what I *do* want to impress is this, that, along with this firm faith in the Life of the World to Come, the belief also comes, "that *that* life is not shut out from fellowship with this." The defenders of their country, under the leadership of Judas Maccabees, were slain in battle. And, with the Jew, patriotism was religion. But it was found that "under the coats of every one that was slain were things consecrated to the idols of the Jamnites." The temptation had been too great for them. They had given their lives for God and their country, and yet, in the act of doing so, had broken His Commandment. Good and Evil were mingled in them, as they are in us all. What then? All men, praising the Lord, the Righteous Judge, who had opened the things that were hid, besought the Lord, that the sin committed, might be wholly put out of remembrance. *For if he had not hoped that they that were slain, should have risen again, it had been superfluous and vain, to pray for the dead.* 2 Macc. xii : 40-44. In other words, and what can be more important—the *first clear statement in Jewish History of a belief in the Resurrection of the*

Dead, is accompanied by a belief in the efficacy of Prayers for the Dead. If it be said, that this is not Canonical Scripture, I answer: 'That does not in the least invalidate the *Historical* argument.

And this belief, thus held nearly two hundred years before the birth of our Lord, was in full force in His time. Yet while He withered, with the breath of His mouth, all the corruptions and superstitions that were current in His day, He never said one word in rebuke of this, which was the belief of all, except of the Sadducees who believed, that there was no resurrection, neither angel nor spirit. Even the Jewish training of S. Paul would prompt the prayer for his friend Onesiphorus (who, the whole passage, plainly shows, had died). "The Lord grant unto him, that he may find mercy of the Lord, in that day." (2 Tim. i: 18.)

It would have seemed as strange a thing to the Early Christians to reject Prayers for the Dead, as it does to many in the present day, to make use of them. It is not necessary to enlarge upon the disfavor, which they encountered at the Reformation, on account of the abuses which were associated with them. They are retained in the Eucharistic and Burial offices of the First Prayer Book of Edward VI—that marvellous Book, which, yielding to no reactionary outcries, retained what was truly Catholic, rejecting the additions to, and corruptions

of it. The Protestant recoil, combined with political motives, are sufficient to account for the effort to remove these Prayers altogether from the Second Book. Yet it ought to be borne in mind, that in the draft of the Articles of 1552 (the date of the Second Prayer Book), prayers for the Dead, which had been included with Purgatory, in the condemnatory language of Article XXII. were omitted from censure on that Revision. The more deliberate judgment of the framers of that Article was, that it was not expedient to identify them with Purgatory, nor to declare them to be "repugnant to the Word of God."

There have not been wanting those (as the Commentator on the Liturgy in the Annotated Prayer Book), who see in the clause of the Prayer for the Church Militant, "beseeching Thee to give us grace so to follow their good examples, that with them, we may be partakers of Thy Heavenly Kingdom," a Prayer for the Departed. I cannot think so. In the First Book, the Title of the Prayer was, "Let us pray for the Estate of Christ's Church." And the Comprehensiveness of the Title was justified by the fact, that it contained a Prayer for the Departed. Nothing could be more significant than the change of title in the Second Book, "Let us pray for the whole state of *Christ's Church Militant here in Earth.*" The body of the Prayer carries out the Title, by

omitting the petition for those who are gone. We must remark also, that the Prayer of the First Book runs, "We and all they that be of the Mystical Body of Thy Son." When the Book took its present shape, in the Prayer Book of Charles II (the present Book of the Church of England), we find the word "with," instead of "and." "That we *with* them may be partakers." It appears to me that the change would not have been made had it not been with the intention of altering the meaning.

It would be uncandid to evade these considerations; but there are certainly four places in the Prayer Book, which either escaped observation or being observed, were allowed to remain. One of them, indeed, *could not* have been erased. Two are in the Litany. "Remember not, O Lord, our iniquities, nor the iniquities of our forefathers." It may be said, that we mean by this to deprecate the *effects* of the sins of our ancestors, being visited on us, their descendants. It will then mean, "Remember the sins of our forefathers, for the purpose of punishing them: but forget them, when it comes to visiting them upon us." If any can put up such a prayer, I must leave him to offer it alone.

"That it may please Thee to have mercy upon all men." Can we confine this to the fraction of the human race now living in the world? Or, can we say, that if we begin a prayer by a dying bed,

and before we have ended it, the spirit has left the body, our petitions must be silenced, and become useless, if not indeed, sinful? *

Again, in the Communion office, we pray "that we *and* all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion." Beside, the "and" being used, epithet is piled upon epithet in order that no portion of that Church may be shut out from the benefit of those Prayers. It is not "Thy Church," but "All Thy Church." Not only "All Thy Church," but "All Thy Whole Church." Language is exhausted, in order that the Church in Paradise may be included in those Prayers: which are especially in place when offered in connection with the sacrifice of the altar.

And lastly: We cannot banish Prayers for the dead, unless we exclude the Lord's Prayer. So long as we put up the petition, "Thy Kingdom come," we pray that God would hasten His kingdom: S. Peter bids us hasten (not hasten *unto*) the coming of the Day of God. We pray for the Church expectant, or waiting in Paradise, that He would

* O, mother! praying God would save
Thy sailor, while thy head is bowed,
"His heavy-shotted hammock shroud,
Drops in his vast and wandering grave."

Tennyson's "In Memoriam."

In Kingsley's "Two Years Ago" the heroine, standing on the seashore and looking at the wrecked corpses, muses thus, "Strange that it was a duty to pray for them yesterday, and it is a sin to pray for them to-day."

shorten the time of their waiting. There is a strange hint in the Book of Revelation, of some pious souls, who have suffered much in this world, actually becoming uneasy and impatient, at the delay of their triumph. They are described as being "under the altar," not a place surely, indicative of final and completed happiness. "And when he had opened the fifth seal I saw, under the altar, the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were should be fulfilled" (Rev. vi: 9-11).

This imagery surely represents the martyrs as by no means perfect: for they are crying out for vengeance on their earthly enemies, having therefore a very important lesson yet to learn; by no means sharing the prayer of dying Stephen, "Lord, lay not this sin to their charge," dissatisfied with their present condition, and comforted and pacified by God, by the gift of white robes. (Since writing these words, I have listened to a grand interpretation of Hamlet. It is worthy of notice, that when

the Ghost of Hamlet's father appears, the prominent thought of the *revenant* is revenge upon his murderous brother.) The sound of "Thy Kingdom Come," wafted to them from their brethren on earth, is surely the most welcome message that can reach their ears. It is singular, that in the Kad-disch of the Rabbis, or prayers for the soul of the deceased, occur the words, "May His kingdom come quickly."

As the Lord's Prayer is the seed of all prayers, this petition is surely neglected, if it is not expanded into prayers for the departed. What has been said by us of some of the views maintained in this book, namely, that they are not *less*, but *more* solemn than those which have passed current, is eminently true of this point. "The whole tone of the prayers of the earlier burial office presents a marked contrast, in its trembling humility, its blended tone of hope and fear, to the almost unmingled confidence and assurance of that which has been in use in the English Church since 1552."

Consider the variety of characters, over whom we are, I suppose, obliged to read this service! and contrast it with such a prayer as this:

"O God, we humbly beseech Thee, whatever this, Thy servant, may have contracted of evil, contrary to Thy will, by the deceit of the devil, or his own

iniquity and frailness, Thou, in Thy pity and compassion, wouldst wash away by Thy clemency, and command that his soul may be borne by the hands of Thy holy angels, where grief and sorrow and sighing flee away, and the souls of the faithful are in joy and felicity ;” or, take this : “ Do Thou now look upon this Thy servant, whom thou hast chosen and received into another state, and forgive him, if voluntarily or involuntarily he has sinned.”

“ Here also,” says Dean Plumptre, “ the argument from the universality of the practice, to its primitive antiquity is absolutely irresistible. . If the Liturgies of Jerusalem, Antioch, Alexandria, Rome, Carthage, Gaul, agreed in this respect ; if there was no difference between the Orthodox and the Heretics, as regards these prayers, we cannot avoid the conclusion that they must have been found in the original type of Liturgy, of which all these were, each with special variation, natural developments, and which can hardly be assigned to a later period than the age of the Apostles, or that which immediately succeeded it.

I cannot resist adding these words of Mr. Chambers (p. 83), “ Is any reader shocked at the mention of prayers for the dead ? They are not prayers for the dead, but prayers for the *living* ; for has not our Lord said, ‘ All *live* unto God ? ’ . . . Can there

be found one passage in God's word, which says that we must *not* pray for our dear ones, when once they have been separated from us?

What an inexpressible sadness there is in the false idea that it is wrong to utter such prayers.

Up to the moment of death, we may plead ever so earnestly with our Heavenly Father for a dear one and an instant later we must not. What an inconsistency, when we profess to believe that that one is still living, and has but changed his locality.

On the other hand, what an immeasurable consolation and mitigation of the pang of separation is it, if we think our prayers may go with and follow him into the intermediate life.

I know of nothing that will make that life so much a reality to us, and which will bring home to our mind the truth, that there will be reunion and recognition there, as this remembrance of the departed at the throne of Grace. Instead of the bond which has hitherto existed between us and them being rudely snapped asunder by death, such prayer does but strengthen it, by associating it the more closely with God. And instead of the former love and sympathy between us resolving themselves into fading memories connected with a receding past, both are preserved, and gather intensity as the time of reunion approaches. . . . While

that truth bridges, as nothing else can do, the terrible gulf of separation ; and so becomes one of the grandest of influences for diverting our gaze from things temporal, and fixing it upon things eternal.

What a chilling vacuum this is in our religion, if, when once the breath has left the body, supplications must cease.

How contrary to the dictates of charity, if according to some, we may only pray for the "*faithful* departed."

Thus far Mr. Chambers. There is a trio often joined together, as approving of prayers for the departed. They are Luther, Dr. Johnson and Bishop Heber. In regard to Mr. Chambers' last point, namely, the inclusiveness of prayers for the dead, it may be well to quote Bishop Heber. He speaks of prayer for departed friends as "neither unpleasing nor unavailing." "The earlier Christians, most of them, believed that the condition of such persons (*both* classes of souls in Hades) might be made better and a milder sentence be obtained for their errors and infirmities from the Almighty Judge, by whom the doom of all creatures shall be finally settled."

It may be asked, "What shall we pray for, on behalf of the departed?" When we understand the mystery of prayer for the *living*, we may hope to

comprehend that of prayer for the *departed*. "Pour out your hearts before Him," whatever be the subject: I answer in the words of S. Paul, "*In everything* by prayer and supplication with thanksgiving, let your requests be made known to God."

And we have good reason to believe that the word "thanksgiving," eucharist, was a veiled way of speaking of the Sacrament of the Altar. It would be at once understood by those initiated in the Holy Mysteries, but would be dark to those outside, and if these letters fell into the hands of the heathen, it would prevent pearls being cast before swine. If this be so, it is a strong endorsement of *Eucharistic* prayer. Says S. Paul, "Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. viii: 26.)

While we dislike the system of "proof texts," it is hard always to avoid it. And there may be quoted on the other side 1 S. John, v: 16-17: "If any man see his brother sin a sin which is not unto death he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death. I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death."

Now this does not mean that death draws a line, on one side of which it is lawful to pray for the sinner, and on the other not. I have tried to emphasize the fact that it is possible, by a course of sin, so to harden the soul *before* death as to make salvation, humanly speaking, impossible. It is sin *unto* death—in close proximity with death. But more than this, S. John uses a different word from that which is rendered “he shall ask,” when he says “I do not say that he shall *pray* for it.” In the former case it is Our Lord’s word, when He says, “Ask and it shall be given you.” But in the latter it is, “I do not say that he shall *enquire* or *ask questions* concerning this.” We cannot possibly be certain that the object of our prayers has committed this sin, therefore he delicately hints, “You had better leave it out of the account. Ask no questions about it ; pray without reference to it.” His language is singularly guarded, and thus explained, we see *why* it is guarded. Thus understood, his direction has reference to the living, as well as to the dead.

Hear the Puritan Milton, untheologically following a natural instinct, in an ode on the death of a lady :

“Gentle lady, may thy grave
Peace and quiet ever have,
After this life of travel sore,
Sweet rest seize thee, evermore.”

And I add this poem, which I think will go to the heart of some reader :

BEYOND.

I have a friend, I cannot tell just where,
For out of sight, and hearing he has gone ;
Yet now, as once, I breathe for him a prayer,
Although his name is carved upon a stone.

O blessed habit of the lips and heart,
Not to be broken by the night of death,
A soul beyond seems how less far apart
If daily named to God with fervid breath.

If one doth rest in God, we well may think
He ever hears the prayers we pray for him, .
Our Father—let us keep the sacred link ;
The hand of Prayer love's holy lamp doth trim.

Were the dear dead one, heedless of God's will,
Needing our prayers that he might be forgiven
Against all creeds, that prayer uprises still
With the dim trust of pardon and of heaven.

In many instances, the dead are not only out of sight, but out of mind. The phrase, "A month's *mind*," "a year's *mind*," that is, reminder, has a deep meaning.

Even if we take the strictest view of probation ceasing at death, we may ask this question : If a son, after years of opportunity of study, has gone in to pass a final examination, whose result is to make or mar his life, when would, or could, his

father possibly put up more earnest prayers on his behalf, that he might stand the ordeal, than just at the very moment when probation was over and judgment was at hand?

There was in the first Prayer Book of Edward VI. an order for the celebration of the Holy Communion at the burial of the dead. The Introit was Ps. xlii. The collect was, "O Merciful God, the Father of Our Lord Jesus Christ" (which is still called the collect in the English 'Burial office). The Epistle was 1 Thes. iv: 13-18. The Holy Gospel was S. John vi: 37-40. All students of the revision which produced the present English Prayer Book, know what high authority Bishop Cosin is, and I quote him: "It would be known why this prayer is named the Collect more than the rest. The Collect is to go before the Epistle and Gospel, and then the Communion, or the Sacrifice of the Church, is to follow. Thus it was appointed in King Edward's service (before Calvin's letter to the sacrilegious Duke of Somerset got it yielded) that there should be a celebration of the Sacrament at the burial of the dead. And the name of the Collect standing still, with such reference thereunto, I know no reason but that we might take the advantage, and to show that our church is not to be ruled by Calvin, use the old custom still, and after the burial of any]man, go to the Sacrament, since, it

was the ancient order of all Christians so to do. Whether it were to confirm Christians the better, in hope of our certain resurrection after death, signified by that Sacrament, or to offer up the Sacrifice of the Church unto God, to apply the effect of Christ's sacrifice unto the party deceased, for his resurrection again at the last day, and receiving his perfect consummation both of soul and body, in the Kingdom of Heaven, as in the prayer before, which, but for the virtue of Christ's death, nor he that is dead, nor he that is alive, can have any hope to enjoy.* I will quote the sentence immediately following that already given from Dean Church: "And so, with the interpretation of the 'Sacrifice of Masses.' It was the fashion to see in this the condemnation of all doctrine of a sacrifice in the Eucharist, and when Mr. Newman confined the phrase to the gross abuses connected with the mass, this was treated as an affront to common sense and honesty. Since then, we have become better acquainted with the language of the ancient Liturgies, and no instructed theologian would now venture to treat Mr. Newman's distinction as idle. There was in fact nothing new in his distinctions on these two points. They had already been made in two of the preceding tracts, the reprints of Archbishop Usher on Prayer for the Dead, and the catena on the Eucharistic sacrifice

*See note at the end of chapter.

and in both cases the distinctions were supported by a great mass of Anglican authority."

It was natural, and inevitable that there should be a reactionary wave at the Reformation, and that it should entail this loss, but—what a loss! At the General Convention of 1889, one of the Liturgical Improvements proposed by the House of Bishops, and sent down by them to the House of Deputies, was the restoration of this identical altar service for the Burial of the Dead, excepting that Ps. xxiii, "The Lord is my shepherd," was substituted as the Introit. The clerical vote by dioceses was 34 for; 14 against, with 3 divided. The lay vote was 18 for, 18 against, with 6 divided. Previous to the vote being taken a Collect was prepared in place of the old one. So, by the non-concurrence of the laity the matter was dropped, the House of Bishops not asking, as they did in many cases of disagreement, for a committee of conference.

But, in that future review of the Prayer Book, which certainly not the writer, nor many of his readers, will live to see, it will be taken up again, with a different fate.

10. Thoughtful men, such as Paley and Isaac Taylor, have remarked on the fact, that Our Lord predicts that mankind at the last shall be divided morally into two and only two classes. He includes all under the wheat and the tares, the good fishes

and the bad, the sheep and the goats. There is no shading off. A sharp line is drawn, and all are either on one side or the other. So, in the Book of Kings, they are divided into those that did evil and those that did good or right in the sight of the Lord, there is no middle or neutral zone. Such thinkers ask, How shall we reconcile the fact that there shall be at the last, two and only two divisions of mankind, with the mixture of good and evil we constantly meet in the same man? S. Paul does indeed assure us, that justice shall be done to the good and bad, that is in every man. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v: 10) But he does not tell us *how* it shall be done.

The truth is, *we* judge only by outward actions, by *doing*; but God penetrates below this, to *being*. Mere actions are far from an unerring test of character. As the Germans speak of a *Tendenz-Schrift*, or writing with a drift, so the life of each man, in spite of apparent inconsistencies, we may believe, has this drift upward or downward.

11. Our Lord has given us hints of the ground of condemnation at the Last Day, few but significant: "Depart from me all ye that work iniquity. I know you not." "I am ashamed of you." In other

words, it is moral unlikeness to Him, and consequent antipathy on His part, which will ensure rejection.

12. We find in Scripture an exact adaptation of punishment to sin, which shows how accurately it is adjusted. Thus, in Hosea viii: 11, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." That is, he has built many idol altars in his own land; he shall be carried captive into Assyria, where he shall have ample scope for his idolatry. There are two striking instances of this in the New Testament, although they are concealed by the authorized version. In Romans i: 28, "Because they *refused* (οὐκ ἔδοκίμασαν) to retain God in their knowledge, God gave them over to a *refuse* (ἀδόκιμον) mind." The other is 1 Cor. iii: 17, "If any man *destroy* (φθείρει) the temple of God, him shall God *destroy*" (φθερεῖ).

13. In considering any work, its paramount object should never be lost sight of. Now, the object of the Gospel is, not the *damnation*, but the *salvation* of men. It may seem a truism to state this, but it will not appear to be such, when we consider the views which have been held. Therefore, as long as there is salvability in a man, we trust that he is not shut out from salvation, and God is the only judge when that salvability ceases here or there.

14. It has been a reproach brought by the advocates of the Larger Hope against the sterner school, and not without reason, that the latter bring into the strongest light those passages of Scripture, which make for their side, and either pass over in silence or explain away, those that tell against them.

For instance, what Our Lord says about the servants who shall be beaten with *many* or few stripes, in proportion to their knowledge or ignorance, does not teach that any shall be beaten with *unending* stripes, but rather implies the reverse. *Many* implies an end, however far off that end may be. Yet these words have been held by Bishop Wordsworth to teach different *degrees* of *endless* misery. Whereas this is precisely what it does *not* teach. The contrast is not one of *quality*, or *degree*, but of *number*.

15. The instance which follows is my contribution to that opening up the meaning of passages of Scripture by individuals, of which Bishop Butler speaks.

How many sermons have been preached on the text, "Ephraim is joined to his idols, let him alone" (Hosea iv : 17), taking the ground that Ephraim was finally forsaken and abandoned, entirely overlooking the fact that almost the last words of the book are (xiv : 8) "Ephraim shall say, what have I to do any more with idols. I have heard Him,

and observed Him; I am like a green fir tree. From me is Thy fruit found."

16. The ultimate idea—the last analysis—of salvation, is, that it is deliverance from *sin* itself. "Thou shalt call His name Jesus, for He shall save His people from their sins" (S. Matt. i: 21).

My task—not an easy one—is done. If any word has been spoken that is not true, may God annul it. If what has been said is His truth, may He impress it. S. Paul's consolation is mine: "For we can do (accomplish) nothing *against* the truth, but *for* the truth."

NOTE.—Since writing I have read a notice from a well-known pen, of the lectures of Dr. Denny, a Presbyterian divine. I quote from it: "Real prayer for the dead, *i. e.*, intercessory, as distinct from commendatory prayer, he thinks unscriptural, and to be also deprecated as unreal, on the striking ground, that prayer is not real, unless it is the soul of effort; we do not truly intercede for a man, unless we put ourselves at God's disposal, for that man's service, undertake to plead with him, love him and help him. When death puts him beyond our reach, the time for intercession comes to an end, with the possibility of active ministration to him."

Every fallacy is "striking," and this one very striking indeed.

For 1st, the distinction between intercessory and commendatory prayer is unreal. They are indeed convertible terms. Take the commendatory prayer in the office for the Visitation of the Sick. "We humbly *commend* the soul of this Thy servant . . . into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour, beseeching Thee that it may be precious in Thy sight." Is not this an intercessory prayer?

2. While it is true that prayer without action, where action "can be had," is unreal;—as the prayer for the success of missions by one who will not give to them—it is also true that there are many cases in which prayer for the *living* cannot be accompanied with effort for the object of that prayer. For instance, Prayer for those at Sea. We have no control of the vessel, winds, currents, officers or crew. Yet we pray. When President Garfield was hanging between life and death, prayer went up through the whole land for his recovery, on the part of those who could not minister to him, nor do him personal service.

3. The case of Elijah is given by S. James as an illustration of the effect of prayer, pure and simple,

the energized prayer of a righteous man (v : 17, 18). When S. Peter was delivered from prison (Acts xii : 5-11), it is stated " Peter, therefore, was kept in prison, but prayer was made without ceasing of the Church unto God for him." And S. Paul writing to Philemon says, " But withal prepare me also a lodging, for I trust that through your prayers I shall be given unto you" (Phil. v : 22). Yet neither the Church at Jerusalem nor Philemon could do anything to open the door of the prison in which the apostle was confined.

It is not every Christian minister who commends the departing soul into the hands of a " faithful Creator and most merciful Saviour." We may notice also the expression " that whatsoever defilements it may have contracted—*being purged* and done away, it may be presented pure and without spot before Thee."

This prayer stands on the boundary line between two worlds. Its outlook is to the world beyond.

NOTE TO PAGE 47.—I do not forget the profound wisdom of Ecclesiastes ; nor its maxims of religion and morality. And the close of it passes into " the better temper, which sees in doing good as far as in our power, the golden rule of life." But the keynote is given by the opening words : " Vanity of vanities saith the Preacher, all is vanity." Its

religion is the religion of reformed Solomon, when he turned from idolatry, polygamy, and sensuality : not of the young and tender lad, to whom God appeared in Gibeon by night. Viewed in this light, I repeat, no lesson can be more solemn than that which the Book teaches.

THE END.



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